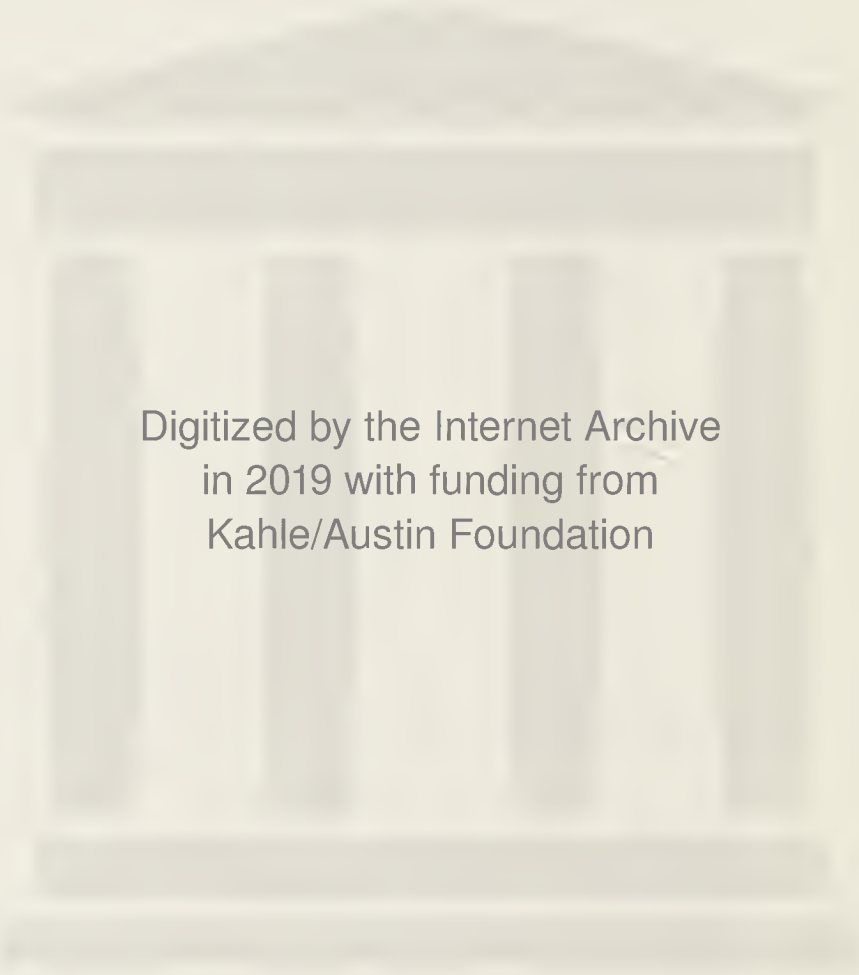


Digitized by the Internet Archive
in 2019 with funding from
Kahle/Austin Foundation

https://archive.org/details/camdencolonyorse0000tuck

Sincerely Yours
W. Bowman Tucker.

11

THE CAMDEN COLONY

OR THE

SEED OF THE RIGHTEOUS

A STORY OF THE UNITED EMPIRE LOYALISTS

11
F
5070.2
.T82"

WITH GENEALOGICAL TABLES

BY

REV. W. BOWMAN TUCKER, M.A., PH.D.

Author of "Sunday School Outlines," "Springs from the Pisgah Hills," "Our Ebenezers," etc.

"I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."—*Ps.* xxxvii. 25

MONTREAL

JOHN LOVELL & SON, LIMITED, PUBLISHERS

1908

F 5070.2 .T82

Entered according to Act of Parliament in the year one thousand nine hundred and eight by Rev. W. Bowman Tucker, M.A., Ph.D., in the office of the Minister of Agriculture and Statistics at Ottawa.

DEDICATED TO

The Children

OF THOSE WHO FOR CONSCIENCE SAKE
HAVE SUFFERED, AND WHO BY
PATIENCE AND CONTINUANCE
IN WELL DOING HAVE
INHERITED THE
PROMISES

003141

PREFACE

It is scarcely necessary to offer an apology for intruding upon public notice the contents of the following pages. Whoever rescues from the ruin of years the primaries of his country does his nation a perpetual service.

The things herein written have been the products of enthusiasm—the offspring of delight. The romance of the things has become more and more real as the compilation has proceeded, until the writer has become seized of the conviction that other people should be afforded the privilege of sharing in a delight which they could not but appreciate. There has been no desire to parade either a person or a family, but the conviction has grown that through the agency of a family, and in its scattered heirlooms, there were conserved invaluable germs of national life, and that matters of more than common importance ought to be put into some tangible form, capable of preservation for the benefit of future historians.

At times, during the writing of Canadian history and biography, some individual characters have been given special prominence without much detail regarding their environment; the effect may be the perpetuation in the national consciousness of a name and the celebration of the virtues of a person, without giving sufficient credit to those who were the special creators of opportunities for such persons. And the consequences to our own times may be disastrous, as the result is, on the one hand to

create an unhealthy desire to be a hero, or on the other to so minimize the value of common people and ordinary events as to impress young minds with the idea that these count for nothing. All of this is to be earnestly deprecated and faithfully avoided. There is, too, an uplifting charm in observing how the course of widely separated circumstances and far removed times and persons fit into an apparently designed order of procedure, for which one can give no adequate explanation except by the recognition of an intelligent Providence; and the charm of providential direction has been so apparent and transcendent in the story which is now submitted, that the writer could not be clear, in the light of conscience, and withhold it from the public.

May it not be that heroes are to be found in the ordinary ranks of life? And perhaps it may require a century or more to show how real and magnificent was their heroism. Is it wrong to worship heroes? It was to the chagrin of a party, but was it a sin or a crime that the world was gone after Chist? He attempted the thing that He knew ought to be done. He did it though it cost His life; indeed He did it only by the cost of His life. And He is to-day the world's greatest hero; and the world most honors itself and uplifts itself by recognizing in His divine purposes the highest expression of human nobleness and by worshipping Him. Should not a nation honor itself by enbalming the names of its worthies who have humbly imitated the Christ virtues? To pass on their bright examples is a kindness which each age may demand of its people, as the supreme purpose of ages, as of individuals, must ever be to attain to the best of which human nature is capable; and the display of human virtues constitutes a step in the upward process.

In relation to the history of Canada, too, it may be that the following story has been written none too soon. Indeed it may be regretted by some that it was not written sooner. The old types of pioneer are rapidly vanishing. In place of the people who cleared the forest because they *would* live under the Union Jack, there are coming masses of people who are breaking up the prairie that they may add to their material gains. Once it was conscience; now it is convenience. Once it was duty; now it is gain. The new population, like newer strata of rock at the foot of the Laurentians, is already overlapping the old, and threatening to hide in oblivion its toilsome and virtuous enterprises.

The ambition of the writer has been to place in popular form a family story that may illustrate and emphasize the facts already contained in histories, but unfortunately too often limited to reference libraries. Limitation of space, of course, forbids anything like an exhaustive treatment of the theme in hand; but the desire has been to set forth the ideals of life which gave enduring value to the efforts of the Canadian pioneers of more than a century ago, and which are worthy of the most loyal acceptance by their descendants. Purity of personal character, industry, economy, humility, integrity, faithfulness and generosity, the fear of God and an abiding appreciation of righteousness—such were the foundation stones on which rests the Canadian superstructure; and such elements combined to give contentment, peace, happiness and long life to those patriarchs of our country who so universally embodied them in their personalties. Looking at all the circumstances one might very well say "go thou and do likewise."

The materials from which the accompanying story has

been drawn are in part found in many volumes already published, but by far the larger part of the matter has been gathered from family archives and reminiscences secured from a very numerous company of correspondents residing in widely separated sections of Canada and the United States and even in Ireland. In acknowledging his obligations to the correspondents who have aided him, the writer wishes to make grateful mention of William Miller, Cork, Ireland; Mrs. W. E. Stumph, of Mountville, Virginia; Mrs. Gallagher, of Alburg Springs, Vermont; Miss Agnes Bradley, of St. Armand, Que; Mr. J. R. Creed, of Halifax, N.S.; Louis S. Miller, of West La Have, N.S.; E. R. Miller, of Switzerville, Ont; Adam Miller, of Huntingdon, Que; Jno. S. Miller, of Manitou, and Robert Miller, of Snow Flake, Man.; Mrs. Dr. Jno. Moore, of Shannonville, Ont.; and Prof. A. D. Smith, LL.D., of Mount Allison University, Sackville N.B.

The illustrations are intended to be taken as types showing the influence of environment, while continuing through generations certain physical similarities.

In securing and compiling the genealogical records the writer does not know that anything so complete has been attempted in Canada, and he is prone to think that in time this will be regarded as the most valuable part of the book as it has been the most laborious part of the work.

The Parsonage,
St. Johns, Que
March 1908.

CONTENTS

PART I.

CHAPTER I.

An Agent in scattering the Seed. . . . . PAGE. 1

CHAPTER II.

Where the Seed grew. 5

CHAPTER III.

Seed Sowing. 11

CHAPTER IV.

Harvesting without Storing. 16

CHAPTER V.

Bearing Another's Burdens. 25

CHAPTER VI.

The Righteous Man. 33

CHAPTER VII.

Carrying the Seed to America. 40

CHAPTER VIII.

The Seed. 49

CHAPTER IX.

Settlement in Nova Scotia. 60

CHAPTER X.

PAGE.
Peter Miller—His Descendants and their Influence. . . . 77

CHAPTER XI.

In the Land of the Napanee—Garrett Miller, U.E.L. . . . 95

CHAPTER XII.

Pioneering 107

CHAPTER XIII.

Outspreading. 118

CHAPTER XIV.

Cousins far removed. 142

CHAPTER XV.

New Starting Points—Old Principles. 155

PART II.

Introductory. 163
Generations I-III. 164
Generation IV. 166
Generation V. 169
Generation VI. 177
Generation VII. 192
Generation VIII. 207
Generation IX. 215
Appendix. 217

LIST OF ILLUSTRATIONS

	Page.
Portrait of Author.	*Frontispiece*
Philip Embury.	43
Catherine Embury Fisher.	43
Views of Bridgewater N.S.	60
Little Dutch Church, Halifax.	63
St. Peter's, West La Have.	70
Miller Types.	71
"Glen Allan".	73
Jean R. Miller.	74
Methodist Church, Philipsburg.	89
George and Nicholas Miller.	92
A. Dunham Citizen.	93
First Methodist Church in Canada.	99
Horseless Carriages.	107
"Maple Lawn".	116
Switzerville Chapel.	118
Three Generations.	124
Calvin Wooster Miller.	126
Father and Daughter.	127
Cephas Hurlbert Miller.	126
Oldest Types.	130
Missisquoi Brothers.	132
A Face from Texas.	133
A Parsonage Group.	140
Improved Architecture.	149
East and West.	155

INTRODUCTORY

Department of Agriculture, Canada,
Minister's Office,
Ottawa, Oct. 15th, 1907.

Rev. Bowman Tucker.
St. Johns P.Q.

Dear Mr. Tucker,

Replying to yours of the 8th, I have been very busy so that I could not work out the answer to all the questions. I took them to my sister-in-law, Mrs Roswell Fisher, who has taken a great interest in the family connections, and asked her to make out a reply to them. She is working it out, getting some of the immediate connections in Montreal to aid her. I think in a very short time she will have answers to most of your questions and will send them to you. I will also send her this letter so that she can add the information you refer to.

Yours very truly,
(Signed) SYDNEY FISHER.

No. 2.

Dictated on train to Montreal, transcribed at Ottawa.

Rev. Dr. Tucker,
St. Johns, P.Q.

Dear Doctor Tucker,

In reply to your circular of August 26th, offering for sale copies of your book on the History of the Palatines, I would be very glad to put my name down for two copies. As soon as they are ready you can forward them to my address with the bill, when I will be glad to remit.

With best regards,
Yours very truly,
(Signed) SYDNEY FISHER.

Office of the Minister of Justice, Canada,
Ottawa, Aug. 30th, 1907.

Dear Sir,

I recently received your circular as to the publication of your researches into the History of the Palatines and of the Miller genealogy, and as I should certainly like to have a copy of the book, I send herewith a postal note for $2.50 as my subscription.

.. ..

I am very glad to hear that you are preparing the family history you speak of, and in this work, as in every other in which you may be engaged, I wish you heartily all possible success.

I remain,
Yours faithfully,
(Signed) A. B. ALYESWORTH.

Bedford, Que.,
Oct. 25th, 1907.

Rev. W. Bowman Tucker,

Dear Sir,

Sometime ago I received a card from you calling attention to the book, "The Seed of the Righteous." Absence from home has delayed my reply I can assure you of my interest in this addition to our Canadian literature. As the Missisquoi Historical Society has ordered a copy of the work, I shall read it with great interest. The sketches that you have already contributed to the "News" have won the admiration and gratitude of the public. But alas! "Bystander" says, "Genius is always in debt—or used to be." However wishing you good courage and prosperity.

Yours truly,
(Signed) S. A. C. MORGAN.

Brierbank Cottage,
West La Have
Nova Scotia,
Oct. 25th, 1907.

Dear Mr. Tucker,

Enclosed please find postal note for $2.50 our subscription for your book which we are most anxious to see.

Believe us, yours sincerely,
(Signed) LOUIS & JENNIE MILLER.

John W. Saxe, Attorney and Counselor at Law,
75 Devonshire Building, 16 State Street,
Boston, Oct. 18th, 1907.

My Dear Dr. Tucker,

Find herewith my subscription to your proposed book, which I trust you will be able to publish.

For some years I have been studying the history of the Germans in America. Mr. Noyes' article, "The Germans of Missisquoi" interested me, as my great grandfather John Sachse (Sax) followed the Dutchess county, N. Y., migration to Canada. The family also became ardent Methodists and has among its members four or five Methodist preachers and also one Catholic priest of St Romuald Parish, Que.

The title of pour book is a good one for a romantic novel. May I say that for a historical work it is somewhat misleading in that it gives no expression of the scope or real subject of what I am sure will be an interesting, historical contribution. "The Germans of Canada and their Colonization," would express the scope would it not?

I have a correspondent in J. F. Sachse, of Philadelphia, who is a leading authority on early German history and whose works are scholarly and historically valuable. I hope you have seen them.

With personal regards,
Cordially yours,
(Signed) JOHN W. SAXE.

Standbridge, Que.,
Oct. 2nd, 1907.

Rev. Dr. Tucker.

Dear Sir,

We take great pleasure in becoming a subscriber for your new publication, "The Seed of the Rightous," for the benefit of the Missisquoi County Historical Society. The original poems enclosed in volume returned have read with great interest.

Yours sincerely,
(Signed) CHAS. P. MOORE.

In furnishing valuable information regarding the descendants of Catherine Embury Fisher, Mrs. Roswell C. Fisher, of 660 Sherbrooke Street, West, Montreal, appends the following certificate

which shows how carefully, in some families at least, family records have been kept.

"Copied from two manuscripts in Father's handwriting, Montreal, 1st. Feb., 1821.

"(Signed) JOHN FISHER.
"Son of Duncan Fisher."

"The above is a copy of a list made by and sent from Mr. John Fisher, Quebec.

"(Signed) JOHN MACKENZIE.
"Montreal, Jan., 1835."

"The above copied by Mary Field Fisher, nee Ritchie, granddaughter of John Fisher.

"Montreal, Oct., 1907."

The records thus copied are to be found in the genealogical portion of this book.

THE CAMDEN COLONY

CHAPTER I

AN AGENT IN SCATTERING THE SEED

"Surely the wrath of men shall praise thee.—*Ps.* lxxvi. 10

WHEN Louis XIV. was seeking to dominate Europe he little thought how much he was doing for North America, and for Canada in particular. It was no more possible for him to foresee how his vain purposes would serve the substantial good of millions than for Pilate and his associates to anticipate through the crucifixion of Christ the rise and splendid triumph of Christianity.

Of Louis, whose reign extended from 1643 to 1715 —a period of seventy-two years, it has been said that he was the illumining sun of all the courts of Europe in his day. Such a testimony gives some small indication of his social position. Of his character it is said that without exception he was the most egoistic and unscrupulous, the most ambitious and vain, of his day. The smallness of the man was shown in the pompousness of his manners and dress. To appear higher than others, and to be able to look upon them with disdain gave him much satisfaction, and for this purpose he wore shoes with extraordinary high heels. He clothed himself in laces and velvets, in diamonds and gold, that he might gain the flattery of the weak, or might overawe by a seemingly majestic deportment, which was only of the shop-window sort. To his nation he brought the mis-

fortune of an example which was selfish and irreligious, extravagant and pompous, resulting in national impoverishment through superficial living and costly manners. He has been called "Great," but his greatness appears to have been only of the materialistic and sensuous sort. He has been designated "a bigoted, narrow-minded, common-place man," and the course of his history appears to bear out the judgment; for, breadth of view, noble judgments, humane enterprises, generous plans for the ennoblement of mankind, he appears to have been utterly unacquainted with.

In his day Louis appears to have stood as the foremost royal exponent of Roman Catholicism. Yet one searches in vain to find that this was from conscientious conviction, and not rather from a purely selfish desire to gain power by the use of any promising supports which he might gather about him.

Until the death of Cardinal Mazarin in 1661 Louis was merely a secondary person, but thereafter for fifty-four years Louis XIV. was the "most absolute ruler in Christendom." And the Church of Rome knew how to use him. Voltaire once intimated that Mazarin held in his chests two-thirds of the coin of the nation. To furnish himself with this, and to enrich his friends with money, rubies, emeralds and diamonds, he laid his hold upon the king with a grip which he never relaxed until death compelled him.

After the death of the Cardinal, Louis served the church; but he served the church in serving himself. His ambition gratified itself in this self-service. He was a Roman Catholic. But first of all he was Louis the King. At the Cardinal's death Louis was twenty-three years of age, and had been king for eighteen years —years in which the Cardinal had been his tutor and master, only, however, to develop religiousness out of existence, and to establish in the young king's nature a great greed of power.

Two ministers came into the councils of Louis—Colbert, Minister of Finance, and Louvois, Minister of War; one seeking diligently to reduce the national extravagances and increase the revenue, the other counselling useless wars which kept the treasury drained. But Louis was fond of war. He attacked Spain in 1665, startling Europe by his success. In 1672 he sought to subdue the Dutch. After six years of war, in which Louis failed, a treaty was formed at Nimwegen in 1678.

Eight years of peace followed, during which the States of Europe gradually arrived at a conviction of the necessity of mutual organization in the interests of self-defence against the aggressive Louis. Accordingly, in 1686, the Augsburg League was formed, consisting of the princes of Austria together with Spain, Holland, Denmark, Sweden, Savoy and England. The election of William, Prince of Orange, to the throne of England as William III. in 1688 put him in the forefront as the leader of the forces standing in opposition to the pretensions and ambitions of Louis.

The war which represented the antagonism of the Protestant and Catholic forces of Europe began in 1688, and after nine years was concluded by the Treaty of Ryswick, in which Louis was obliged to recognize William as the lawful King of England.

Three years elapsed, and again Europe was disturbed by premonitions of war, of the effect of which the present story will have more to say. This war afforded another instance of the covetous ambition of Louis. Forty-two years earlier, that is in 1659, Louis had entered into the Treaty of the Pyrenees, between France and Spain, by which among other things it was agreed that Louis should marry Maria Theresa of Spain, but that he should renounce all claims to the Spanish throne which might arise in consequence of his marriage. In 1700, however, on the death of Charles II. of Spain, Louis put forward a claim to the Spanish throne on behalf of his grandson,

Philip, Duke of Anjou. Against this claim there appeared that of the Archduke Charles of Austria, second son of the emperor. The States of Europe, alarmed lest France, gaining possession of Spain, should secure predominant power in Europe, organized with the co-operation of England in the Grand Alliance. There ensued the War of the Spanish Succession, lasting for twelve years. It is at this point particularly that Louis XIV. is connected with the heroes of our story, and we must now turn to consider their location and character.

CHAPTER II

Where the Seed Grew

"Where the holiest of memories pilgrim-like throng"

When the Treaty of Utrecht was drawn up in 1713, it stipulated that the Rhine should be the eastern boundary of France. This in part seems to have been a recognition by the treaty making powers of the importance of the country on the east bank of the Rhine, and its right to some sort of treaty protection. Louis XIV. fully recognized the strategic importance of the Rhine as a water way between nations, and especially that of the fortress of Strasburg on the Rhine, which he captured and retained.

To the banks of the Rhine one must come for the story of the German Palatinate, which for a time embraced the country on both banks of the river, but was finally restricted to the eastern side. To the Lower Rhine province, bounded on the south by Switzerland, on the west and north by France, and on the east and north-east by the Upper Rhine and Germany, belonged the home of the unpretentious, modest, but illustrious people, whom Louis, unable to appreciate, exiled, to be in the providence of God established as bone and sinew in the upbuilding of American life.

The cities of the locality are enumerated as including Strasburg, Mannheim, Oppenheim, Ladenburgh, Weinheim, Heppenheim, Durlach, Bruchsal, Rastadt, Germsheim, Baden, Bretten and Heidleberg; the latter, famous for its university, was its capital. Worms and Spires, of historic celebrity, were at the eastern boundary; at the junction of the Neckar and the Rhine was Phillipsburg.

The political history of the locality dates back to

the thirteenth century. In 1294 it became detached from Bavaria, to which it had long been allied, and received its status as an "electorate," which it exercised until, at the beginning of the nineteenth century, it again became a part of Bavaria, next to Prussia, the most powerful of the German States.

Originally the German States were governed by Dukes, and these in turn came together to elect one of their number as chief or king; whence arose the elective character of the old German Empire. The powerful Dukes formed the College of Electors, and so important was that office considered, that the title of "Elector" superseded that of duke in such well-known cases as the Elector of Saxony, the Elector of Bavaria, and, in later times, the Elector Palatine, and the Elector of Hanover.

In an interesting volume by an English writer, and published in 1836, it is said, "Nothing can exceed the beauty of the country from Darmstadt to Heidleberg; we pass along the Berg-Strass (via Montana), which takes its name from winding at the base of a chain of hills, the road itself being one of the most level imaginable. The mountains of the Odenwald, occasionally crowned by some mouldering ruin, and crowned with orchards, vineyards, forests and fertile fields, rich in every species of agricultural production, are spread out for the amusement of the traveller; and few scenes will live in his recollection more vividly than the valley of the Neckar."

At an early period in the history of Europe this hill country, now smiling under the hand of modern industry, had been occupied in its primeval condition, first by the Celt and then by the Teuton. Coming from the far east, the Celt, as his name implies, was in search of pleasant fields and low-lands; the Teuton on the other hand loved the hills, the mountains, the strong-holds, he was at home with difficult things. The Teuton grew strong by hardship. He sought conflict and conquest. The Celt moved on and the Teuton remained. "Physical circumstances

reach far in their effects, not alone upon the organs of speech, but upon characters as well. It is not too much to assert that the profound differences—which are manifest between Geman races on the one side, heavy, bent on fighting, prone to drunkenness and gluttony, and the Greek and Latin races on the other, ready, flexible, inquisitive, artistic, loving conversations and tales of adventure—arise chiefly from the difference between the countries in which they are settled. Religion to the Greek is an epic; to the Teuton, a tragedy." This reflection of a modern writer, as regards the effect of environment may in part be true. Observation and experience confirm the opinion that environment tends to perpetuate certain aptitudes. On the other hand the fact cannot be denied that some aptitudes refuse certain environments, drift away from them, and seek until they find those which are more congenial. The Teuton comes in where the Celt moves out. Allowance must be made for the exercise of the human potentiality, which recognizes the difficulties of an environment, adopts and improves upon them.

"In dress, government, occupation and religion the Teuton and Celt presented a strong contrast to each other. The Teuton garb was a loose, rude tunic, pinned round the neck with a thorn. In youth he wore an iron collar which was thrown aside when he achieved the distinction of killing a man. Then, too, the young men of some of the fiercest tribes—the Batavians of the Rhine for example—cut their hair and shaved their heads for the first time. The Gaul or Celt on the other hand loved bright and many colored clothes, and hung gold chains on his brawny arms or around his neck. The Teutonic government was democratic—the chief power resting with the great assembly of the people, which was convoked at the time of full moon; the government of the Celt was essentially aristocratic, clanship being its leading feature. War was the trade of the Teutons; tillage and pasturing

were the favorite employments of the Celt. And while the Celts clung long to Druidism, the Teutons, acknowledging one supreme God, were easily prepared to receive Christianity."

From such a picture—from such primitive conditions, the materials have been drawn, out of which to construct modern kingdoms, build up modern armies, promote modern civilization and commerce and propagate modern Christianity. And from such primitive Teutonic beginnings came the children of the Rhine. Warriors they were, but they fought not alone with men; they subdued the hillsides, learned agriculture, and in time became the toiling, tax-paying, Protestants of the Rhenish Palatinate.

From the beginning they were inured to hardship. Leaders became masters; the more adventurous became predominant. The prince that drew power to the castle, laid the burdening hand upon the peasant. Taxes were levied. In their political relationships the princes were frequently at war with each other, or sought the increase of their power by conquests achieved in foreign states. And while the princes fought the peasants suffered. If the common people were called upon to take up arms only in times of general and extensive warfare, they nevertheless endured burdens at all times and were kept poor by the ruling class. These small farmers of the hillsides, enjoying it might be more personal freedom than those of eastern Bavaria similarly situated, were nevertheless ground to the dust with taxes and dues of all kinds. They loved their freedom; their independence was a priceless possession. With the exactions of state oppressing them, they yet knew no servile spirit, but increasing in the courage of a plain but sturdy manhood, they uncomplainingly endured the burdens which in the end appeared to minister to their own political liberties." Since early feudal times it had been the custom for the peasant to pay his rent in grain, flax, fruit, cattle, poultry or eggs. He also gave, in accordance with a practise

called soccage-service, his own labor and that of his horses to his lord at stated times. Every change in the peasant's family—birth, marriage, or death—every season of the year, every part of his dwelling, or his little farm, had its own tax, and all must be paid; so bitterly was the German boor oppressed." Yet under all this the Teuton was a staple factor in the country. Through the generations his love of the Fatherland knew no diminishing; rather it increased. Living under these conditions, so surely conducing to poverty and so certainly exacting from the toiler his best efforts, the German peasant found it possible to pride himself on little else than his self reliance. The love of life was strong. The Teutonic will became well pronounced.

The strenuous life-struggle produced its effect; the heart sought its consolation in other than the things of earth. It had its speech and would be heard. Communion of spirit becomes more precious amid the discouragements of this world; and this communion is brought about, it may be, by the hymn and religious exercise, or perhaps by songs, proverbs and jests. In those days it was by the latter means that the embittered heart of the peasant spoke out. Ultimately the nobler instincts of the soul awakened to their exercise, and the religion of Jesus Christ alone seemed the strong thing to fit in and harmonize with the demands of a consciousness that takes life seriously. The great undertakings of life reveal to the soul its own great relationship and bring it into closer communion with God.

Thus it was that a hundred and twenty-five years before Louis was born German Protestantism, arising in the neighborhood of the Palatinate, found among the peasant folk a hearty and prolonged response To a people with personality well developed by the struggle of life a religion of freedom appealed effectively and found ready acceptance. Where the conditions of life demanded self-effort, a religion of direct access to God

without priestly intervention found fruitful soil. A religion affording a personal experience met the requirements most readily of a people whose self-consciousness was well pronounced. And because of the strenuous life they lived the peasants would readily appreciate a religion which brought consolation into personal experience, and ministered strength for the arduous engagements of each day. Here it was that the seed of the Reformation found a favorable and fertile soil. If not a literary people, these Palatines were a reflective and, in a sense, a solitary people, who were capable of keeping things in their hearts, and were more likely to prove loyal to their convictions than the more cultivated and society loving princes, who too often were politic and time serving. Among the farmers of Galilee rather than the Pharisees of Jerusalem Jesus most effectively planted the seeds of His Kingdom!

CHAPTER III

Seed Sowing

"Blessed are ye that sow beside all waters."—*Isa.* xxxii. 20.

LIKE the plash, plash at the sea shore, repeated almost monotonously, yet announcing the coming of the heavy swell, so did reformatory movements in Europe precede and anticipate the times of Martin Luther.

Thus, more than three hundred and twenty-five years before Luther's work became prominent, Europe felt the first dim intimations of a coming revival; this was through the life and teachings of the Waldenses. The movement originated in southern Europe, in Lyons, from whence, as if the waters of the Mediterannean were prophetic in their northward sweep, it too surged among the hills of the north. A wealthy and distinguished citizen of Lyons was Waldensis, who, living in the latter part of the twelfth century, became particularly zealous in his search after and propagation of Biblical truth. By a simple and natural process he rapidly approached a consciousness of diviner life than had been commonly exhibited, at least in common life. First he secured a translation of the Bible into the language of his people. Then finding the value and usefulness of guides in helping him to understand the Scriptures, he secured and circulated extracts from the Fathers. His readings were followed by increasing spiritual yearnings after the divine life, and the fuller imitation of Christ. This was followed by voluntary poverty and street preaching. Alarmed by this new movement, the Church at length forbade it. The Waldenses refused obedience and were expelled from

the city. Thereafter, taking their wives and children with them, and dressed as laymen following various trades, they penetrated Europe as far as Austria, into northern Italy, Switzerland, and by the banks of the Rhine, being everywhere gladly received as the poor Waldenses of Lyons. Their object being a mission carried on by open air preaching, and their humble ways of living comporting well with their teaching, their influence on the peasant life was considerable and lasting.

Nearly one hundred and fifty years after the rise of the Waldenses, John Wycliffe, called the Morning Star of the Reformation, was born in North Yorkshire in England. As a preacher possessed of liberal culture, he exercised great influence and became the dread of the church councils. In his preaching he used the Bible; indeed it was his treasure house from whence he drew his materials in abundance. Using his pen, he wrote many short and simple English tracts by which his doctrines were spread all over England. Here again the right and potency of truth to spread became apparent. The Church feared Wycliffe and condemned him and his writings. But no man stops the wind by forbidding it to blow; "the wind bloweth where it listeth." And Wycliffe's doctrines took root on the continent. Like the teachings of the Waldenses, the teachings of Wycliffe also crossed the Rhine, gave evidence of their vigor, and reached in time Bohemia.

A third person concerned in the laying of religious foundations in Europe was John Hus, born in Bohemia, not far from Bavaria, in 1369. For fifteen years he was a contemporary of Wycliffe, and for thirty-one years after Wycliffe's death he would seem to have carried forward in eastern Europe work that Wycliffe began in the west. Wycliffe has been pronounced the first important personality among the Reformers. John Huss was at least a worthy second. The influence of Wycliffe's teaching upon him was recognized by his age and acknowledged

by Hus, although he denied holding some of the English Reformer's views. Hus "was not an original, creative mind. As a thinker he had neither speculative talent nor constructive faculty." "Nor was he by nature a strong character, twice hardened and keen as steel. Rather he was a feeble and tender spirit, more sensitive than designed for heroic deed. But with his tenderness there was combined moral tenacity, indomitable constancy and inflexible firmness." "Seldom have the power of conscience and the imperial strength of a faith rooted in Christ asserted themselves in so commanding and heroic a manner." It is remarkable that when in 1519, a hundred years after the death of Hus, the Bohemian Utraquists sent an encouraging message to Martin Luther, accompanying the message with the works of Hus, the German Reformer was surprised to find that his own doctrines were taught therein. So potent was the influence of Hus in his day that the Church considered him exceedingly dangerous. One of the great crimes which history occasionally records is that committed by the Church at the Council of Constance in 1415, when it executed its own order and burned John Hus at the stake —a martyr for the truth of Jesus Christ. His ashes were thrown into the Rhine and carried forward to the ocean —type of the course of the truth which he preached. His friendship for Wycliffe had been freely avowed; and the same Council which condemned him to the stake ordered that the bones of Wycliffe should be taken up and cast far out of consecrated ground. In 1428 this order was obeyed. The bones were burnt, the ashes were cast into the Swift, the Swift carried them into the Avon and thence out to sea. So does truth spread.

Thus by the Waldenses and the combined labors and teachings of Wycliffe and Hus Europe was from time to time evangelized. The reformation doctrines became matters of common notoriety. The partyism that arose became most pronounced. From 1420 to 1425 Catholic

Germany issued in large forces in opposition to the Hussite movement in Bohemia.

Truth never dies. At times it disappears from view, is apparently buried in ruins like the book of Moses in the temple of Josiah's day, but only at length to recover its former ascendancy with increased prestige.

Thus a hundred years of truce in which the doctrines of the Bible seemed silenced under the arrogance and domination of the Church and then in the providence of God arose Martin Luther. Then it was that the fires of Biblical truth that had been bursting out first to the far south, then to the west, and later in the east, came now to close quarters, and actually became the possession of the Palatines of the Rhine. Their characters—solitary, like the mountains, reflective, self-contained, strong and resolute, were fitted to receive and retain the doctrines of liberty, even as the free and full consolations of the Reformation faith were adapted for just such life. Luther gave them the Bible in their own tongue—an invaluable treasure. He taught them to sing hymns instead of ballads. Their conversations became tinged with religious interests. They accepted the truths of the Reformation not as matters of controversy, but as questions of conviction, and retained no doubt as to the validity of the Lutheran positions, or the falseness of the attitude of the Church of Rome. The seed which had been germinating for centuries among these Teutons was brought to ripening conditions through the nearness of Spires and Worms. The Palatines of the Lower Rhine became ardent Lutherans.

It has been sometimes said that these German principalities were successively Catholic, Lutheran, Calvinistic and Lutheran. In part this is accounted for by the early doctrine of the state arising from conditions of feudalism —"the religion of the prince is the religion of the subject" —a condition from which the people emerged by virtue of their sturdy character and the spread of Biblical know-

ledge. And in the final stages, the presence of the evangelical spirit, and the ultimate assertion of the national spirit account for the acceptance of Calvinism on the one hand, and the return to Lutheranism on the other. Herein also lies the guarantee of an attachment for one hundred and eighty years to Lutheran principles and doctrines preceding the age of Louis. In all of this no human mind was planning; but God was there. Often, undoubtedly the seed fell by the wayside; but some fell on good ground, and brought forth righteousness. The Bible in English, in the vernacular of France, of Bohemia and of Germany was the good seed, received gladly by multitudes of the common people; and it brought to them the light that did not easily disappear.

CHAPTER IV

Harvesting without Storing

"He that goeth forth and weepeth."—*Ps.* cxxvi. 6

That persecution for conscience sake was the lot of the Waldenses, of John Wycliffe and his disciples, of John Hus and those who followed him has already been suggested. The same might be said of Martin Luther and those who identified themselves with him. And regretfully, it may even have to be added in fairness that the reformers themselves were not always free from the charge themselves of being persecutors, so much was persecution the spirit of those years.

Did the peasants of the Palatinate ever suffer persecution? The literature that might afford an answer to the question which has of late been raised in historical society meetings does not appear to be very abundant. It is unfortunate for the Palatines that they were not a literary people themselves; nor did they appeal to the imagination and enthusiasm of the literary people of their age. The times were probably too sombre. The questions for a century and a half were so largely religion or war—war was carried on as a matter of religion, and religion was propagated in the spirit of war—that a literature giving prominence to the humble peasant life of the hills and the black forest scracely found an occasion for development.

That it was an ardent age must be admitted, in view of the personality of Martin Luther. "Whcever imprints apparently, a new character on an age, is himself a creature of that age. Formed first by circumstances, he

reacts upon them, paying with interest what society has given." There would have been a Reformation, though probably later, without the assistance of Martin Luther. That an ardent people, in an age of intense devotion to opinion, could have escaped the persecutions of the age is *a priori* out of belief.

With little or no documentary evidence coming to us directly from the Palatines themselves, it is fortunate that for two hundred years past, tradition has persisted in its assertions; and this tradition being in the hands of descendants of the Palatines, separated by the wide stretches of the ocean, unknown to each other, and without lines of communication, it must be agreed should be credible. This tradition found on both sides of the Atlantic refuses to us any other explanation for the exile and wandering of the Palatines than that they were persecuted because of their Protestant principles. "Our fathers," say the traditions, "were Palatines of the Rhine driven out by persecution from Catholic rulers." True, one of the traditions claims the fathers as Huguenots; against which there is altogether too much evidence to permit of entertaining the supposition of French origin: but it leaves intact and even strengthens the basal supposition of religious persecution. It is unfortunate that no old German Bibles belonging to those Palatines are to be found; but Bibles belonging to families of two hundred years ago would be a rare treasure under any circumstance, and particularly so in the case of people who had to flee for their life. A writer of a century ago explains the disappearance of the Bibles by describing the habit of burying them in the graves of the old people as in time they passed away from their earthly troubles. In some instances, it is also said, they presented them as keepsakes to German soldiers whom they chanced to know.

But when and where was the persecution? And this question we consider has to be answered cumulatively.

First of all the acceptance of Protestant principles

brought the Palatine peasants into conflict with the political principle by which for years the German States had been governed. If the religion of the prince is the religion of the people, it would readily appear that when the prince was a warm exponent of the Catholic faith the attitude of the Protestants towards the Church would be construed into disloyalty and insubordination to the prince. Hence the reprisals of the ruling classes, which have so indelibly impressed themselves on the tradition already quoted as "persecution from Catholic rulers."

When, under the fostering care of Rome, the Jesuits arose as the society that would recover for the Church the ground which had been lost through the work of Martin Luther and his co-laborers, Europe came to present the spectacle of people attempting to promote religion by means of warfare.

Fairness to the truth forbids that one should characterize the first Jesuits as always bad. History, which credits Lutheranism with promoting much learning, has recorded that "among the European Jesuits were many fervent spirits actuated by the purest zeal; many simple and poetical minds unstained by hypocrisy; many deeply learned men, sincere lovers of truth."

Yet, for want of that experience of saving grace which has become at once the characteristic of modern revivals of religion and the precious possession of the individual, justifying him in his professions, and encouraging and directing him in his search after Christian "perfection," zeal, poetry and learning became perverted to the base uses of duplicity and earthly ambition. The lust for power became predominant. The instrumentality which would bring about the possession of power was sought after and, when found, eagerly utilized. The prince and his politics became an arm of the Church. In the end "the ruling spirit and the political effect of the order were immoral."

Even Lutheranism does not appear to have been free

from the charge of political tendencies, any more than was Jesuitism on the continent or the so-called Reformation in England. The religious question became a political question. The headship of the Church had to do with the question of the headship of the nation, and the tendency to get back to the old Roman identification of the Emperor with the gods became apparent. In this movement the common people must be supposed to have been deeply interested and kept well instructed by their pastors, who were for them the depositories of knowledge. The historian records how that from the beginning of the Reformation the religious question affected politics in all principal countries of Europe. The controversial spirit luxuriated, and it was fanned by the zeal which claimed for itself the sanction of religion. And because of the brutalisms of the age the acrimonious controversies of pen and platform took on at length the bloodier proportions of the sword and the battle field.

When the Thirty Years' War began in 1618 the Protestants of the Palatinate became directly involved, and were called upon to take up arms and suffer for their religious convictions. The Elector Palatine was Frederic, a leader among the Protestants of Germany and son-in-law of King James I. of England. The war, which was closed by the Treaty of Westphalia signed in 1648, which during its progress involved in succession the States of Bohemia, Denmark, Sweden and France, and which was in the first two instances religious and in the last political, began in a contest for the throne of Bohemia. Ferdinand, appointed by the Emperor Matthias, was a bitter enemy of Protestantism and, by the people of Bohemia who were ardent lovers of John Hus and his doctrines, was regarded with alarm and dislike. In the person of Ferdinand, Jesuitism found a willing and crafty agent, and he rested not until he had repressed the Protestant services of the Bohemian towns. In revolt against this the Protestants of Bohemia took up arms and engaged in a war which

spread far beyond their own national boundaries. Rejecting Ferdinand, the people, with prayers and tears, elected Frederic of the Palatinate to be their king. Ferdinand, succeeding Matthias as Emperor of Germany, and Frederic, chosen by the people of Bohemia, thus became principals in a religious war. Europe was already marshalled into great camps known as the Protestant Union and the Catholic League.

To the honor of the Palatinate it thus appears that the people were completely identified with Protestantism, and in their earnest support of the cause of Frederic they had the warm co-operation of the Protestant princes of Germany, of the Dutch Republic and of England. But in Bohemia the Elector suffered defeat and was forced to flee to Holland, twenty-seven of the leading Protestants were executed and thousands were driven into exile. The powers of the League, like greedy vultures, swept down upon their defeated victims. Should it be thought incredible that the recollection of the persecution which followed should pass down in tradition as "persecution from Catholic rulers?"

Of those days it has been written that the defence of Protestant principles so often suffered because of division and treachery which sprang up among the German princes themselves. And who shall say that Jesuitism had not a strong hand in the matter? "Never has a great period produced baser characters: never has a sacred cause found more unworthy champions. The projects harbored by the Pope, the Emperor, by Spain and France for the complete suppression of the Reformation were well known, and could alone be frustrated by a prompt and firm coalition on the part of the Protestant princes." "Heidleberg, Mannheim and the Frankenthal, were defended by the troops of Frederic Henry of Orange, who was abandoned by the rest of the united princes." The Catholics were acting with increasing vigor.

To the credit of the Jesuits there is laid a long list

of heartrending details of cruelty and intolerance. Leaders were betrayed and delivered to the headsman, who delighted his cruel lust by cutting off first a right hand and then the head of his victim. Beheading and hanging were favorite means of disposing of opponents. The dead were disinterred and burned. Property was confiscated. Nobles and citizens were driven to emigrate and live in exile. In Bohemia, heretical works, particularly those of the Hussites, were burned; and this was not a surprising feature of the crusade. So long ago as 1579, thirty-nine years before the outbreak of the Thirty Years' War and thirty-three years after the death of Martin Luther, the Jesuits had caused 12,000 German Bibles and other Lutheran books to be burned at Graetz. It was but following out the old spirit therefore. In Bohemia the Hussite churches were re-consecrated for Jesuit services, and the Emperor declared himself bound in conscience to exterminate all heretics. In some instances the people set fire to their own homes and then fled into Germany. Such scenes were repeated in Germany. Heidleberg was stormed by savage soldiery, and the people were treated with cruelty. Valuable literary works were sent to Rome. Mannheim was burned to the ground. Strasburg escaped by reason of its fortifications, but the inhabitants of neighboring localities were forced to emigrate. And the Palatines of the Rhine were in the highway of war's destructive fire. Why should not the peasants remember and tell to their children following the bitter story of those sad days, or in grateful love recite their remembrance of the precious teaching of Holy Scripture?

What a spectacle does history thus afford! Religion seeking its ends by means of the sword! In that fell struggle Germany is estimated to have lost from one-half to two-thirds of her entire population. In Saxony 900,000 men fell in two years. At the close of the war Augsburg, instead of eighty thousand, had eighteen thousand inhabitants. The country was impoverished. The working

class had largely disappeared. Provinces once flourishing and populous were left waste and almost uninhabited, and were only by slow degrees repeopled. Political liberty almost vanished "The nobility were compelled by necessity to enter the service of the princes; the citizens were impoverished and powerless; the peasantry had been utterly demoralized by military rule and were reduced to servitude . . . . . Germany had lost all save her hopes for the future." One may be excused for thinking that the writer of these words has given a slightly overdrawn and emotional picture of the prevailing conditions; nevertheless, from all accounts it must be conceded that the conditions were deplorable. Defeat in the arena of warfare did not, however, destroy the germs of sturdy Protestantism; and the banks of the Rhine and the hills of the Palatinate reverberated with the German hymn-singing, the expressions of grateful hearts rich in the conciousness of possessing religious liberty. Thereafter, for forty years, the Lutheran pastors went among their flocks establishing them in the faith; while by the glow of the winter firelight the fathers told to their children the recollections of religious persecution.

Politics, identified with religion, and drawing the States of Europe into two hostile camps, gave suggestion as to the grouping of the forces for the War of the Spanish Succession which devastated Europe from 1702 to 1713. And whereas in the opening of the Thirty Years' War the leaders were Catholic Ferdinand of Bohemia and Protestant Frederic, Elector Palatine, the War of the Spanish Succession saw the two leaders in the persons of Catholic Louis XIV. of France and Protestant William III. of England. The death of William and the accession of Queen Anne found the allied Protestant forces under the command of the Duke of Marlborough, who prosecuted the war on the continent. Under these circumstances Louis, having become possessed of Strasburg, the key to Germany, and of the country on the west bank of the

Rhine, conceived it to be essential for the success of his military operations that Germany should, if possible, be prevented from co-operating with the British forces and invading French territory. A barrier should be created on the east bank of the Rhine. Fire, pillage and murder should be allowed to work their fearful carnage. The Palatines should receive no quarter. Thus his soldiers were turned upon the innocent people. Thirty of their towns were destroyed. One hundred thousand of their inhabitants were rendered homeless. Then it was that many of them fled to the lines of Marlborough and to Holland for protection. Surely their trials were manifold. Undoubtedly they wrought to produce the fine gold of a sturdy Protestant character.

And in this last scene of his life Louis XIV. had but completed that exhibition of bigotry and heartlessness which on preceding occasions had characterized his reign. It was of a piece, for instance, with his action in the revocation of the Edict of Nantes in 1685, by which the Protestant Huguenots of France who had become the "marrow of the land" were deprived of the civil rights and protection which by the law of France had been guaranteed to them—an act of his by which France lost eight hundred thousand people who emigrated to England, Holland, Brandenburg and Berlin.

And to his record of heartlessness must be added his treatment of the Palatinate in 1688. He had espoused the cause of the Roman Catholic King James II. of England. He saw how the powers of Europe including Holland, Denmark, Sweden, Savoy, Spain and England were leagueing themselves, and he prepared himself for war. Under his general, Louvois, the Palatinate was overrun by French soldiers, and "the fertile state was turned into a silent, black, blood-stained desert." One writer states that "four hundred villages were reduced to heaps of ruins." De Luxemburg "pillaged the country so systematically that not a single head of cattle remained in

the territory within his reach." The great Protestant Cathedral of Strasburg was taken over by the Catholic Bishop who restricted the free exercise of religion. Lutheran officials were removed from the city; the clergy emigrated. The chief magistrate, Dominicus Dietrich, fell a victim to private enmity. The Protestants emigrated in crowds. Rotenburg made a gallant defence though surrounded by seventeen burning villages. Brigand bands displayed a list of twelve hundred villages that were doomed to be burned. In Prague secret agents of France prompted the burning of four hundred houses.

Thus by a variety of pretexts and on several occasions did Louis add to the miseries of the humble Germans who could not do other than love their Bibles and the traditions of their fathers, and who would not be other than Protestants.

Is it remarkable then that when driven to Marlborough's lines these people carried with them a tradition that has lived until the present time, treasured alike in an Irish city home and in a distant Canadian farm house—"Our fathers were Palatines who suffered persecution from their Catholic rulers"?

The fields had been reaped by cruel hands. The harvest was not yet to be gathered in. It was thoroughly threshed in the fields and the seed was scattered by the strong winds of persecution. It at once began to grow.

CHAPTER V

Bearing Another's Burdens

"A transport glows in all he looks and speaks,
And the first thankful tears bedew his cheeks."

IT is somewhat to the glory of England that while her soldiers under Marlborough fought in defence of Protestant rights and the welfare of Europe, the statesmen at home considered the responsibility thus thrust upon them to humanely assist those Palatines who through war were rendered homeless. In 1709, while war was still raging, the ships of Queen Anne ("good Queen Anne" she was called) were sent to Rotterdam, and from thence they brought away a numerous company of people.

There is a story that a party of Mohawk Indians being on a visit to England at the time, and hearing of the misfortunes of the refugees, offered a tract of land for their settlement in America. This land was on the Schoharie or Mohawk river, and being, by those who did not know, deemed desirable for settlement, it was readily accepted.

As showing the generosity of Indians this was good; and it would appear to the credit of England that her government was also touched with like feelings. A fleet of British ships was provisioned and sent to Holland where, at Rotterdam, many thousands of the refugee Palatines were received aboard, and were given free passage to America. One ship and her precious cargo was lost by the way. Those were days before the advent of ocean steamships, and all the disadvantages of ship's quarters, slow travel and rough seas had to be endured. So late

as 1820 one descendant of the Palatines who had decided to leave Europe for America tells us in a letter still extant, how the voyage occupied three months. In these days of rapid trans-Atlantic passage it is hard to conceive of a voyage so drawn out as to cover twelve Sundays. And there were in those times no lengthy promenade decks! What did they do with themselves? We are fortunately in possession of more than one description, which goes to show that travellers at such times were not averse to living for personal improvement, and that hymn singing and gospel preaching were very far from being unpopular.

Some fifteen thousand of the refugees are reported to have been brought to America at that time. Among them were such names as Frantz Lucas, Dietrich Klein, Conrad, Friedrich, Ludwig, Henrich Newkirk, Keiser, John Martin, Casper Hartwig, Christopher Warner, Hermannus Hoffman, Rudolph, Neff, Schmidt, Schumacher, Lenhard, John Peterzenger, Philip Muller, Schaffer, Peter Wagner, Straub, Henrich Man, Eberhard, Kremer, Franke, Ross, Peter Becker, Christian Mayer, Godfrey Fidler, Weller, George Mathias, Christo Hagedorn, Finck, John William Dill, Bernhardt, Conradt, Bellinger. It may not be difficult in these more modern times to trace many of those names through their American-Anglicized forms.

The destination of these German emigrants was the country of the Schoharie. A tract of land was obtained on the east side of the Hudson river in what is now Duchess County. Governor Robert Hunter, of New York, was active in promoting the emigration to that particular locality. It was thought that the country abounded in pine, and that a people familiar with the Black Forest of Germany would do well in extracting pine pitch, at that time so greatly in demand for the use of the British fleet then in New York harbor. When, however, the new colonizers arrived at their destination, the discovery was made that the pine tree was conspicuous by its absence, in consequence of which the people became dissatisfied

The contracts under which they were bound seemed framed altogether in the interest of the wealthier party. Ultimately it was decided to secure a better location in the State of Pennsylvania and better terms were granted. Thither by the aid of the local government the settlers were removed, and from thence their vigorous and thrifty living, coupled with sturdy, moral character, has flowed out as a healthful stream to bless a nation and a continent.

While matters were thus going for some, there were others of the Palatines who were cared for by British ships, but who did not at that time brave the dangers of the Atlantic. They chose to become British subjects in Europe, and, like the Huguenot families of France who in 1572 escaped the massacre of St. Bartholomew's Day and fled to England thereby greatly enriching its commerce by their skill, they too greatly added to the thrift and prosperity of England. England received them hospitably. Public measures, which, owing to the large number of new comers, proved inadequate, were taken to afford them relief. Naturalization laws made it possible for them to become British subjects off-hand. They were distributed on Blackwell Common and other parts of England to the number of fifteen thousand and more, seven thousand of whom arrived at London in the spring of 1709.

All of this looks as if the soul of England had been overflowing with generousness. And undoubtedly there was the touch of pity, the presence of the spirit of real kindness, and at the same time the recognition of the bond of the Protestant faith. It was within a generation of the time of Wesley, and Wesley, with his Christian heart and consecrated poetic gifts, still caught the sound of that general sympathy which pervaded the common heart of England, when he wrote: —

> "Help us to help each other, Lord,
> Each other's cross to bear;
> Let each his friendly aid afford,
> And feel his brother's care."

Not the scorching sun of prosperity, but the storm-days that bring tears to the eye and draw blood to the heart—these are the times that draw out the best that is in human nature and afford the strong an opportunity to show their effective sympathy with the weak ones.

But was it only sympathy that prompted Queen Anne and her government to act so benevolently? Might there not be a business side to the issue? Compared with the forty or a hundred-fold that may be reaped, the death of one seed is a small matter and its seeming self-abnegation is crowned with the glory of enlarged prosperity. After all do we not most help ourselves by helping others? And in 1709 England was just in a position to appropriate new industrial life, true, for the good of that life, but to her own advantage also. She had lands in abundance at home and abroad, and she needed population to turn her resources into commercial prosperity, and thereby give to her commercial ascendancy. The large sums of money voted by Parliament for transportation and colonization purposes would return in increased national power and development. So it has been. To a large extent the foundations of Canada's present greatness are the result of that wise national policy quickly formulated in London in 1709, and so generously and ably executed.

Ireland, as well as England, received a portion of that thrifty and long-tried German population. There were estates in Ireland, largely unoccupied. There were land owners who were only too glad to find the productivity of their property increased.

In that section of Ireland, Limerick on the banks of the Shannon, the stronghold of James II., and where he made his last stand against William of Orange, the Parliament of Queen Anne decided to try the experiment of planting a colony of these unyielding German Protestants, toughened by persecution and tenacious of their convictions. In a sense it must have been with malice aforethought that this plan was formed! A regiment of Ger-

man soldiers was quartered there, and each German settler was allowed a gun; and between guns and Protestant Bibles, no doubt that parliament hoped to correct the Catholicism which had so ardently espoused the cause of ex-King James. It was one way of accomplishing conversion.

Lord Southwell's estate was available. To him the British government paid the rent for twenty years for such of these German people as accepted the opportunity of location there. Of the exact number of those who were thus settled it is difficult to write accurately, as the accounts vary considerably, that is from a few hundreds to several thousands. It does appear that the colonization scheme was not confined to one estate, nor even one county.

Out of the parliamentary vote a grant of eight acres of ground was made to each man, woman and child. The reader who is accustomed to Canadian free grants of one hundred and sixty acres and to farming operations on much larger proportions will smile at the idea of a family maintaining itself on such a small basis. Yet this arrangement evidently had an advantageous effect as the genealogy of large families so suggestively shows.

Of those who were thus placed in Limerick a list has been preserved which must be of interest to an increasing number of Canadians. This list, sometimes representing more than one family of the same name, includes the following:—Baker, Bowman, Bovinizer, Brethower, Barhman, Barrabier, Benner, Bethel, Bowen, Cole, Coach, Corneil, Cronsberry, Dobe, Dulmage, Embury, Fizzle, Grunse, Guier, Heck, Hoffman, Hifle, Heavener, Glozier, Lawrence, Lowes, Ledwich, Long, Miller, Mich, Modlen Neizer, Piper, Rhineheart, Rose, Rodenbucher, Ruckle, Switzer, Sparling, Stack, St. John, St. Ledger, Strangle, Sleeper, Shoemaker, Shier, Smeltzer, Shoultice, Shanewise, Tesley, Tettler, Urshelbaugh, Williams and Young.

From Nova Scotia to Ontario, if not even farther west, Canadians will find little difficulty in recognizing many

of these names as now belonging to the citizenship of the country. It may be necessary at times to discriminate as between those that were imported into Canada from Ireland and the similar names which have travelled northward from Pennsylvania and New York without having ever been in Ireland; for there is in Canadian history a special significance attached to those German-Irish characters.

On the estate of Lord Southwell there arose villages of a distinctive order. Ballygarene, Killiheen, Rathkeale, Court-Mattrass, and Pallas became notable for their Palatine character. Some of the Germans were also located in Killfinnen and Limerick town. The industry, thrift and general cleanliness of these people soon attracted the attention of observers, and brought to them the usual accompaniment of prosperity. In twenty years they had improved their conditions to a remarkable degree and were gratefully enjoying prosperity. Seeing this the landowners, imitating the ancient Egyptians, increased the burdens. Rents as high as three guineas per acre were exacted; the result was the impoverishment of the people. Thus it was that at the end of thirty years of rent rule their attention was drawn to the advantages of life in the western hemisphere.

Regarding their mode of life and general character a traveller of 1779, writing regarding those who still remained in Ireland, says that at that time they had several villages in the county and had intermarried with the natives. This was written twenty years after the general exodus had begun, of which we shall have occasion to write later on. "They are not cottiers," he writes, "to any farmer. The labor of the natives is commonly balanced with rent—the Palatines are paid for their work in money. Their customs differ from the Irish; they sometimes have their feeding land in common; they sow their potatoes with a plough in drills and plough them out. They plough without a driver; a boy has been known to drive four

horses; and some ploughs have a hopper which sows the land. Their course of crops is 1, potatoes; 2, wheat; 3, wheat; 4, oats; 1, potatoes; 2, barley; 3, wheat; 4, oats." All of which makes it appear that they were intelligent and successful farmers.

The above extract from "Young's Travels" affords such a glimpse of agricultural life as one might expect from a people whose ancestors had for generations been the peasant folk of the German hills. There are, however, sidelights showing that there were aptitudes for mechanical pursuits. Some also were enrolled in the militia and were known as the "German Fusiliers" or "True Blues."

In the village organization they appear to have had their own municipal arrangements, of which the head was a burgomaster, as also their own school and church life. Philip Guier appears to have been both schoolmaster and burgomaster.

Writing in 1786 Ferrar describes the situation as follows:—"The Palatines preserve their language, but it is declining; they sleep between two beds; they appoint a burgomaster, to whom they appeal in all disputes . . . . . They are better fed and clothed than the generality of the Irish peasants. Besides, their mode of husbandry and crops are better than those of their neighbors. They keep their cows housed in winter and feed them with hay and oaten straw; their houses are remarkably clean, to which they have stable, cowhouse and lodge for their plough, and neat kitchen gardens. The women are very industrious and perform many things which the Irish women could never be pervailed on to do. Besides their domestic employments and the care of their children they reap the corn, plough the ground, and assist the men in everything. In short, the Palatines have benefitted the country by increasing tillage, and are a laborious, independent people who are mostly employed on their own small farms."

Other contemporary writers are Mr. and Mrs. Hall, who say of the Palatines:—"Even now they are very different in character and distinct in habits from the people of the country . . . . . Huge flitches of bacon hung from the rafters; the chairs were in several instances composed of walnut-tree and oak; massive and heavy, although rudely carved chests, contained as we were told, the house linen and woollen, and the wardrobes of the inhabitants. The elders of the family preserve, in a great degree, the language, customs and religion of their old country, but the younger mingle and marry with their neighbors.

"The men are tall, fine stout fellows; but there is a calm and stern severity and reserve in their aspect that is anything but cheering to a traveller to meet . . . . . In their dealings they are considered upright and honorable . . . . . Their superstitions savour strongly of the Rhine; but they are careful in communicating them, which may proceed from their natural reserve."

Such are the indications afforded, which go to show that when, in 1709, England attempted to bear the burden of the Palatines, she did not misjudge their capability to help themselves if given a little encouragement, and presently we shall try to show that England did not misjudge her opportunity to help herself. Appreciation and self-sacrifice in their behalf will furnish evidence that England saw in these people human nature of the very best build. These Teutons of Germany, dwelling for a season on the banks of the Shannon, were in after days among England's most loyal children of the west.

CHAPTER VI

The Righteous Man

"Contemporaries all surpassed, see one;
Short his career indeed but ably run."

It has been stated by a certain writer that 'as the Palatines had brought no German minister with them, and for many years after their settlement in Ireland understood little or no English, they lost the habit of attending on public worship." This statement was published one hundred and fifty-seven years after the advent of the Palatines in Ireland. It has been widely circulated and perhaps believed. We think there is at least presumptive evidence to the contrary.

To the above statement we may add that of another writer, published in 1864, and which is as follows:—"For full forty years those Protestant families remained destitute of religious ordinances and Christian pastors; protesting loudly against the dogmas of Rome, and yet removed far away from the true life and power of godliness, destitute of means and privileges, it is not to be wondered at if the second generation indulged in indifference or a contempt for all religion." The writer evidently forgot that Wesley was born before the advent of these people in Ireland, and that with godly Lutheran parentage at one end of their life and Wesley and his workers touching their settlements within forty years of arrival in the country it was scarcely possible for those of the second generation to travel long in the wrong way. Moreover, it seems inconceivable that in a land which was Christian, in name at least, these people should have been left for forty years without a minister. We shall present-

ly show that they did have a Lutheran minister—a vital factor in our story. Like those Palatines who, coming to America, maintained their Lutheran form of worship, so did those of Limerick.

It is quite within probability that both of the writers already quoted drew their inspiration from the following observation found in Mr. Wesley's Journal under date of June 17th, 1758:—"Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect of religion." A hard picture surely! How could Mr. Wesley write these words in view of two previous entries in his journal? On Wednesday, April 20th, 1748, he wrote, "I spent an agreeable hour with Mr. Miller, the Lutheran Minister. From him I learned that the earnest religion which I found in many parts of Germany is but of late date, having taken its rise from one man, August Herman Franke! So can God, if it pleaseth Him, enable one man to revive His work throughout a whole nation." That was ten years before he wrote that dreadfully condemnatory passage! That is when the people had been less than forty years in the land. Moreover, Mr. Miller was a man with whom Mr. Wesley could spend a pleasant hour; a man who was at home in the subject of spiritual revivals in Germany and interested in the work of August Herman Franke; a man who was spiritually minded, evidently regarded by Wesley as a safe and competent pastor for the German villages. And it is significant that Mr. Wesley wrote of the "Lutheran Minister" as the only one, and one that would be well known.

Again on July 18th, 1749, he wrote:—"Mr. Miller, the Lutheran Minister, informed me that in a collection of tracts, published at Buding, Count Z's (Zinzendorf's) brethren had printed several passages of my journal and whatever else they could glean up, which tended to prejudice the Lutherans against the Methodists." From these words it would appear that Mr. Miller was even largely in sympathy with Wesley in his work. Under these cir-

cumstances it is only reasonable to suppose that Mr. Miller would labor faithfully for his flock, and would not be an idle shepherd. It remains to give to Mr. Wesley's words the most generous possible interpretation, and believe that he allowed himself to be unduly impressed by those self-depreciatory expressions which usually characterize deeply religious and grateful souls.

In support of the position we have taken there are some corroborative testimonies. From the Rev. George Miller, Methodist minister in Nova Scotia and New Brunswick, 1817-1869, himself born in Ireland in 1788 of Palatine descent, there is given us this testimony:—"They came to the country possessed of some of the best theological works written by their reformed divines. Often have I heard an aged grandfather read, in the spirit of ardent devotion, some of those books. To the juvenile hearer, it appeared, he felt what he read, though not understood by the child as the reading was in German. They also seemed divested of the perplexities of thought occasioned by the theological controversies which prevailed among Calvinists, Anabaptists, Socinians, and others in the country. Aware of the unprovoked sufferings of the past, in the theatre of Papal tyranny, violence and bloodshed, they ever seemed fixed in their views respecting Protestantism and Popery as unalterably antagonistic."

Surely a much brighter picture than that presented by the words we have been considering! If perchance there were those among the younger men who showed a disposition to sinfulness, there were at least also present in the communities those who pondered great religious themes.

And the notable personage of Philip Guier is not to be overlooked surely. He was another honorable exception to the supposed degeneracy, and a man of strong character and wide influence. Guier was burgomaster of Ballygarene and schoolmaster. As the first Methodist class leader among the Palatines he is of special interest

to the student of Methodist history. Among the Methodists of Limerick he enjoyed an honorable reputation and exercised a large influence. Such a character is not the product of a day.

Indeed, many names that have become famous in the history of American and Canadian Methodism are affording lasting evidence that when Methodism came to the Palatines it found good material to work upon.

Mr. Wesley's references to his work among the Palatines are both interesting and instructive as affording some inside views concerning their life and conditions.

Robert Swindells was the first Methodist preacher to hold service in the locality of the Palatines. This service was held in Limerick on St. Patrick's Day, 1749.

Wesley himself entered the county in 1750. Under date of June 4th, he writes: "I rode to Newmarket, a village near the Shannon, eight miles, as they call it, from Limerick. I found the spirit of the people while I was preaching, but much more in examining the society." Writing under date of 1760 he says that "Newmarket was another German settlement." The year 1750 seems to mark the time when the labors of Mr. Miller as the Lutheran Minister ended and Mr. Wesley's properly began among this interesting people. And the transition appears to have been accomplished without any of those controversial bitternesses so often attending proselytism. It would appear on the surface as though Mr. Miller must have been in sympathy with Mr. Wesley's entrance among the Germans; indeed it looks as though he encouraged it and even prepared the way. Certainly the minister and the evangelist were on intimate terms, and when Wesley came to the people he found no opposition to overcome. If we ask, where did Wesley preach when he came to these villages, there are two answers ready. Garrett Miller, to whom we shall more particularly refer later, used to delight in telling of Mr. Wesley's frequent visits to his father's neighborhood and home. He often heard Mr.

Wesley preach. William Miller, an aged citizen of Cork, Ireland, still living at the time of writing, says, "Mr. Wesley used to preach in my grandfather's home." It was on one of those occasions that the house was particularly crowded, and the little son Adam found a place for himself under the table. The text for the evening was "Adam where art thou?" Promptly the boy answered "Here I am, under the table!" As the said Adam long ago played his part in Canadian life, and this story is one of our most recent importations from Ireland, one that has survived the departure of Adam which took place eighty-seven years ago, we may well believe it to be founded on fact. And thus there springs into view a picture of close intimacy, friendly hospitality, and encouraging co-operation between Mr. Wesley and the Millers. In the remembrance already quoted of the Rev. George Miller regarding the aged grandfather who devotionally read the old German theological works, we think we get the last glimpse of Mr. Miller, the Lutheran Minister—the man who cared faithfully for his German flock, and was unselfish enough to encourage Mr. Wesley's work among the younger people who were learning English and were capable of understanding him. We wish to embalm the memory of this righteous German.

From the various entries in Wesley's Journal from 1750 to 1784 many particulars are to be gathered concerning the Palatines. He found them settled at Court-Mattrass, Killiheen, Ballygarene, Pallas, Limerick and Newmarket. Each family had a few acres of ground on which they built as many little houses (that is as many houses as families). The number of families was decreasing by removals, but the size of the household was increasing. Court-Mattrass was built in the form of a square in the centre of which was erected a place for public worship. Though its proportions were large Wesley found it would not hold half of the congregation which had gathered to hear him, and he promptly adjourned the

service to the open air. That was in 1758. The effect of the gospel was shown in greatly improved living. "An oath was rarely heard among them, nor a drunkard seen in their streets." Such towns with an utter absence of swearing, cursing, Sabbath breaking, drunkenness and the ale-house, he says, were scarcely to be found in all England and Ireland. In appearance he describes them as having "quite a different look from the natives of the country, as well as a different temper. They are a serious thinking people. And their diligence turns all their land into a garden. In Ballygarene, "a town of Palatines who came over in Queen Anne's time," they retained "much of the temper and manners of their own country, having no resemblance of those among whom they live." "The whole town came together in the evening and praised God for the consolation. Many of those who are not outwardly joined with us walk in the light of God's countenance; yea, and have divided themselves into classes, in imitation of our brethren, with whom they live in perfect harmony." "In examining the society I was obliged to pause several times. The words of the plain, honest people came with so much weight as frequently to stop me for a while and raise a general cry among the hearers."

In 1778 he wrote, "I preached once more to the loving, earnest, simple-hearted people of Newmarket. Two months ago (March), good Philip Guier fell asleep, one of the Palatines that came over and settled in Ireland between sixty and seventy years ago. He was a father both to this and the other German societies, loving and cherishing them as his own children."

There came a day when Wesley's hopes for the conversion of Ireland through the agency of the Methodist Palatines appeared to be doomed to disappointment. The exactions of the landlords and the attractions of the west were decreasing the population and unsettling the Methodist societies. "The poor settlers," writes Wesley, "with all their diligence and frugality could not procure even

the coarsest food to eat and the meanest raiment to put on." "I stand amazed," he cries. "Have landlords no common sense that they will suffer such tenants as these to be starved away from them?" In 1789 he wrote:— "About eleven (Wednesday) I preached at Pallas, about twelve miles from Limerick. All the remains of the Palatine families came hither from Ballygarene, Court-Mattrass and Rathkeale; in all which places an uncommon flame has lately broken out, such as was never seen before. Many in every place have been deeply convinced, many converted to God and some perfected in love."

This was Wesley's last entry concerning these people.

We are disposed to think that if hitherto biographers have failed to detect the glory of that modest character, "Mr. Miller, the Lutheran Minister," that none the less he must be enrolled among the great and faithful ones of heaven as one whose influence came as a strong river to carry with its course all the streams and traffic of life that came in its way. How easily might he have given to Methodist work among these people a different character! That he did not, but enabled it to achieve the best possible results, with such a beneficent consequence to America, as we shall presently notice, forms a standing exhortation to all of his descendants to continue to place their influence on the side of the greatest possible good.

CHAPTER VII

Carrying the Seed to America

"But, if authority grow wanton, woe
To him that treads upon his freeborn toe;
One step beyond the boundary of the laws
Fires him at once in Freedom's glorious cause."

It cannot be truly said that the Palatines of Ireland ever sought notoriety; yet the history of the United States and of Canada could not be faithfully written without giving a place of prominence to this element in the formation of the nation's religious and political life.

The movements of emigration from the banks of the Shannon to America were strong and general in the yea s 1760 and 1765. Individual families preceded and followed those dates. In going to the Western Continent the Irish Palatines knew that affinities of language and national origin awaited them. On arriving at their destination they naturally sought out localities that might be easily accessible and were already associated with the German character. In this way groups or colonies were formed which have had some significance in the development of the country.

Among these who left Ireland at the times mentioned were Philip Embury and his wife, Mary Switzer, Paul and Barbara Heck, John Lawrence, the Ruckles, Dulmages and Detlors, and about the same time Peter Switzer. In 1760 N. Switzer was in America and able to sell to a William Knox, secretary of New York province and planter of Georgia, 250 acres and M. Miller was able to sell to the same 50 acres. Our information, however, concerning this Switzer and Miller is very meagre, and those

of the same names and with whom we shall have more to do arrived in the west from about 1765 and onwards.

The Methodist work in Ireland had affected these people most significantly. Philip Embury had been converted in 1752—according to one authority under the preaching of Wesley in Limerick in the month of August, but according to another, and probably more accurate writer, under the preaching of Swindells at Ballygarene on Christmas Day. It is said that he was a timid man, yet he manifested much force of character and became very influential among his neighbors and relatives. After his arrival in America and while living on the farm, one of a group forming a German colony in New York province, he was chosen by his neighbors to fill the office of burgomaster. Teutonic nature with the added traditions of national tribulations and impoverishment, together with the gift of the Holy Spirit in a Christian experience, formed for them the strongest of social bonds.

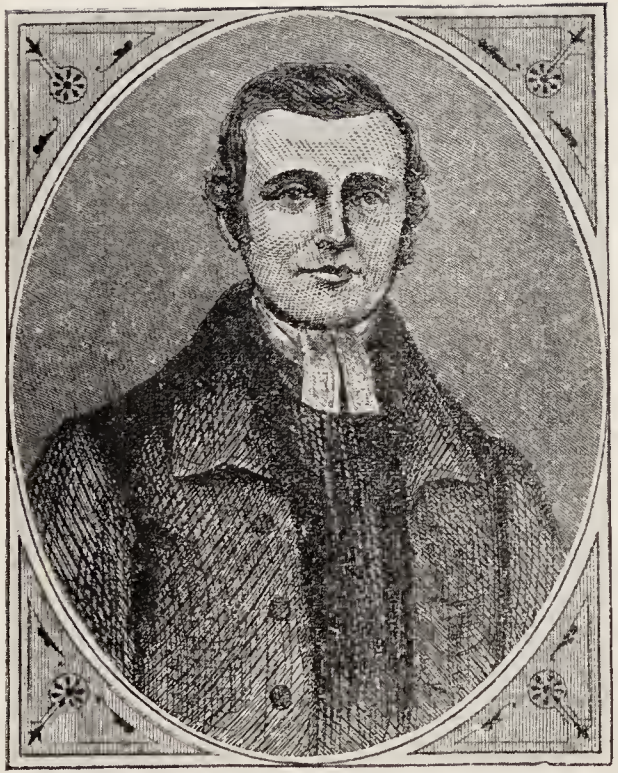
In Ireland the gifts of Embury were soon recognized. By trade a carpenter, he supported himself by his calling, by such produce as he gathered from a small farm. It is said that the first Methodist church built at Court-Mattrass was largely the product of his exertions, and that probably the principal part of the wood-work was wrought by his hands. In New York, in 1766, he accomplished a similar work in the building of the first Methodist church in America, of which it is said it exhibited the unarchitectural device of being adorned with a chimney in order that it might satisfy the requirements of law and not be classified as a church.

Shortly after conversion he had been appointed first a class leader and then a local preacher. And although of a reticent disposition he narrowly escaped becoming a confirmed itinerant, for at the conference in Limerick in 1758 one of the two names recommended for the itinerancy was that of Philip Embury, and the British conference in August of the same year confirmed the recommendation

and placed his name in a list of ten. However, he was put on the list of reserve instead of being appointed to a circuit, and before he could be again called out Cupid had claimed him. In November, 1758, he married Mary Switzer. Thereafter he resolved to seek usefulness as a local preacher, and in that capacity he had come to America.

The name of Embury will ever be held in honored connection with the foundation of American Methodism. Commencing the work by holding a service in his own house in 1765, at the request of Barbara Heck, he thereafter superintended the construction of the church on John Street, New York, of which he acted as pastor until he was relieved by the arrival, in 1769, of the preachers Boardman and Pilmour, whom Wesley had sent to America.

Thereafter Philip Embury retired from the city to Charlotte County, New York State, to the locality known as Camden District. There was an extensive tract of land known as the "Wilson Patent," and consisting of some thousands of acres, which were being leased in parcels of one hundred or more acres as tenant farms. Many similar farms were also to be found in the province and were largely occupied either by Germans direct from Germany or their descendants. Here it was that Embury took up farming and formed a Methodist Society. Of those in the district there are given such names as Valentine Detlor who reached America in 1756 and now had a lease of 312 acres, John Embury who had 125 acres, Edward Carscallen with 350 acres, John Dulmage with 200 acres, Paul Heck with 250 acres, Peter Switzer with 200 acres; John Lawrence whose first holding is not stated but who later occupied Philip Embury's farm. Lawrence arrived in 1770. In 1770 Peter Miller was added to the community with 100 acres in Camden and 210 acres in Albany County; and soon after 1772 came Garrett Miller who instead of leasing purchased 188 acres. In the community was the



PHILIP EMBURY.

Founder of American Methodism

Who was born in Ireland in 1728, married Mary Switzer in 1758, removed to New York in 1760 and died at Ashgrove in 1773, leaving two children Samuel Embury who became the first Canadian Methodist Class Leader), and Catherine Embury.

CATHERINE ELIZABETH FISHER.

Daughter of Philip Embury

Who married Duncan Fisher of Montreal in 1783 and has been succeeded by numerous descendants one of whom is the Hon. Sydney Fisher, Minister of Agriculture in the Canadian Goverment at Ottawa.

Rev. Abraham Bininger, a Moravian minister. The Methodist Society, however, flourished, and from this locality the good seed was ultimately carried into Canada.

Philip Embury died in 1773. Of his five children only two grew up; these were Samuel and Catherine. Samuel became the first Canadian Methodist class leader in the old province of Canada, having taken charge of the class which was formed at Augusta, Ont., about 1778-1785. Catherine married Duncan Fisher, of Montreal, who came to America in 1775. She became the ancestor of a large and influential Canadian connection, one of her great grandchildren being the Hon. Sydney Fisher, of Knowlton, Que., who for many years has ably filled the position of Minister of Agriculture in the Dominion Government, and has been closely identified with the cause of temperance. Another of her descendants is John Torrance, Esq., of Montreal, who for very many years has been prominently identified with Montreal Methodism and an ardent supporter of St. James' Methodist Church.

Philip Embury's widow, Mary Switzer, married John Lawrence in 1775. Their descendants have also been prominently identified with Canadian Methodism.

Other persons, whose names afterwards figured among useful and honorable Canadian citizens and who lived in the neighborhood of Embury, were John German, Charles Bush, Levi Warner, Barnabas Hough, Robert Perry and Philip Roblin.

Such were some of the faithful company who brought the seed of life into the common places of a continent! Honorable people, of fixed and upright purposes, as their careers show, and who bequeathed to their descendants an inheritance of straightforward, conscientious and self-reliant character.

By the unfortunate and revolutionary events of 1776-1783 these people were disturbed in their homes, reduced once more to poverty and driven out to be wanderers. Suffering and warfare seemed to be for them at least a foreordination.

Of those days many conflicting opinions have been placed on record. Regarding the causes of the war it has been said by Sabine in his "American Loyalists," published in 1847, that while England angered and oppressed the Colonies by interference with the trade in the West Indies, perhaps also excited some jealousy by creating a Canadian province, and assailed local rights by placing upon the people taxes in the expenditure of which they had no voice, nevertheless, the real source of estrangement was interference with labor. "There were no less than twenty-nine laws which restricted and bound down colonial industry. . . . . They forbad the use of waterfalls, the erection of machinery, of looms and spindles, the working of wood and iron; set the King's arrow upon trees that rotted in the forest; shut out markets for boards and fish, and seized sugar and molasses, and the vessels in which these articles were carried." Certainly the *causes* of the revolutionary war have been fruitful subjects for discussion by historians.

Speaking of the attitude of the colonials it has been said that at the outbreak of the war the majority of the people were loyalists, but were without duly qualified leaders. The "Declaration of Independence was the act of a Congress without legal authority."

Where did the Palatines stand? The names which we have already recorded in connection with Lord Southwell's estate are so familiar in the local history of central Ontario that the conclusions is easily arrived at regarding the origin of such Ontario families. And as we have already seen those years preceding the revolution from 1756 onward were marked by what Mr. Wesley regarded as the almost universal emigration of the Palatine families. They were in America at the time of the outbreak of war, and by 1790 their presence in Canada is quite demonstrable. The question remains, Were they United Empire Loyalists in the highest sense?

Like many other important issues in history of which

the first actors were unconscious of their importance, so these were passed by a people who failed to mark many events, the waymarks of which we may now well wish had been left for our instruction. Had the pioneers of our country anticipated the questions of modern historians undoubtedly they would have placed their movements on record in a way to avoid all uncertainty. In the confusion of the times some have succeeded to the title of United Empire Loyalists who but very partially, or not at all, were entitled to it.

Lorenzo Sabine says:—"Men, who like the loyalists, separate themselves from their friends and kindred, who are driven from their homes, who surrender the hopes and expectations of life, who become outlaws, wanderers and exiles, such men leave few behind them. Their papers are scattered and lost, and their very names pass from human recollections." This American writer has thus candidly furnished the reason which the most sympathetic Canadian descendant of a loyalist has to present. The loyalist had no papers with which to prove anything, because those who called him "Tory" and "Traitor," scattered them.

Loyalists have been grouped in six classes:—(1) Those who rendered service to Great Britain; (2) Those who bore arms for Great Britain; (3) Those who were uniform loyalists; (4) Loyal British subjects resident in Great Britain; (5) Loyalists who had taken oaths of allegiance to the American State and afterwards joined the British; (6) Loyalists who had borne arms for the American State and aftewards joined the British forces.

It is readily conceivable that with such a classification there might be constructed an extensive list of loyalists.

From the thirteen colonies, that is from Virginia, New York, New Jersey, Massachusetts, New Hampshire, Delaware, Connecticut, Maryland, Rhode Island, North Carolina, South Carolina, Pennsylvania, and Georgia, there were enrolled, according to estimate, 25,000 of loyalist troops; and of these together with their families, it

has been said that the emigration into Nova Scotia, New Brunswick and the Canadas, amounted to near 50,000 persons.

It was in 1783, when the British parliament met, that in the speech from the throne, the King said, "That a due and generous attention ought to be shown to those who have relinquished their properties or possessions from motives of loyalty to me or attachment to the mother country."

J. P. Noyes, a discriminating writer of attractive ability and well advanced in his professional duties as a prothonotary, insists that there were three classes of individuals claiming attention for themselves as loyalists. First there were those who, being English officials or non-combatants, left the rebelling colonies at the beginning of the war. The second class consisted of loyalist soldiers who with their families came to Canada at the close of the war. These were enrolled in the army prior to the Treaty of Peace in 1783. The third class left after the Treaty of Peace had been signed, being driven out by persecution.

That is there were loyalists, supposedly, of the official sort, who were tempted to make gain of their opportunities; of the military class and of the refugee class. To the military class the title most properly belongs.

"To distinguish them from the Refugee Loyalists, for all time to come, the government on the 9th of November, 1789, by a minute of council ordered, that:—'All Loyalists who joined the standard before the Treaty of Peace in 1783, and all children and descendants of either sex, are to be distinguished by the letters U. E. affixed to their names, alluding to the great principle of the unity of Empire.' It was further ordered, at the same time, that a register should be kept so that their posterity might be distinguished from future settlers."

In this roll, so honorable and important, are to be found very many of the Palatine names. Attention has been drawn to the fact that the Dutch settlers and their

children in the colonies were generally moved by opinions of independence, their political training in the home land no doubt leading that way; while the Palatines, remembering gratefully what England had done for their ancestors in the days of extreme need were ranged on the side of loyalty, so much so that it has been said, "the attitude of the people towards England often determined whether they were Dutch or German."

A U. E. loyalist is one who was enrolled as a Colonial soldier in the army during the war, or he was a descendant of such soldier. The Palatines meet this test well. There were U. E. loyalists who were not Palatines, but there were few, if any, Palatines who were not U. E. loyalists. And among them were the seed of that good man who bequeathed more than ordinary gifts to his posterity—"Mr. Miller, the Lutheran minister." Heredity, religion and nationality united in them as a company strong in service for the purpose of earnestly planting the seed of godliness in the social life of America. Strong in their attachment to that Methodist form of religion which brought to them consolation in the hour of need, they were equally strong even to the point of being martyrs in their political attachments and convictions. The seed was planted on American soil. In the midst of war and extreme hardship it found a rooting place for itself. Could it grow?

Let us remind ourselves again that in 1709 England served herself by helping the Palatines. What she did for them then came back to her with good interest in 1776 and her beneficiaries became to the extent of their powers her benefactors. And Methodism, the work of God, fostered loyalty to the earthly prince as well as to God—it became the right hand upholder of British institutions.

The highways into Canada in those days were mainly by water. The Richelieu River and Onondago Lake and the Oswegotchie invited the refugees to the use of their rudely constructed boats. By these routes they passed

from the forests of New York and reached the St. Lawrence, where for some time they were cared for in the neighborhood of Quebec, Sorel and Montreal. In 1783 the country for one hundred and fifty miles west of Montreal was practically unoccupied except by Indians. A few huts were then to be found at the present site of Kingston. Beyond that locality again stretched the wilderness until the Niagara frontier was reached. In 1784 surveys were made and lands allotted. The country west of Montreal was divided into districts and named Lunenburg, Mecklenburg, Nassau and Hesse. Lunenburg included the country from Lancaster to the Gananoque River; Mecklenburg from Gananoque River to the river Trent; Nassau from the Trent to Long Point on Lake Erie, and Hesse the remainder of the west. In what is now Quebec province the divisions included the districts of Montreal, Quebec and Gaspe—Gaspe embracing all south of the St. Lawrence. In Lower Canada portions of the land were laid out into parishes, and later, when companies were formed to colonize large sections these were surveyed into townships. In Upper Canada the townships were surveyed and numbered. In the Mecklenburg district the numbers began with Kingston. Number two, afterwards known as Ernestown, was settled with disbanded soldiers. This township was opened by survey in 1784. The base line was run along the shore from east to west and then the lots were numbered from west to east.

Speaking of the settlers who thus took up land in Ontario, Dr. Canniff Haight says that they were of three classes, "Those who were forced away from the States, disbanded soldiers, and those who were unwilling to live under American rule—a noble class." In the list of early settlers will be found such of our Palatine names from Ireland as Embury, Hoffman, Lawrence, Detlor, Miller, Dulmage, Bowman, Heck and Switzer. The evidence of their attachment will come presently.

CHAPTER VIII

The Seed

"For consciousness is king, and all creation waits
Attendant on man's will, as steps to higher states;
Nor does man crown himself, nor is he crowned of God,
Till, leaving self's low plane, the hills of truth are trod."

Family genealogies were of sufficient interest in the formative years of the world's early history to draw attention to their careful keeping, and that, too, when literary conditions were not as favorable as now. Yet the modern spirit has often made for an almost inexplainable neglect. Possibly the struggle for existence and the demand on personal enterprise in some measure accounts for it. While communities remain identical in character, succeeding generations may with little difficulty perpetuate family traditions; it is the inrush of the stranger that threatens to wash away the shore line of the little society and to confuse the records. At the present time Canada is at the stage where new European deposits may soon tend to obliterate some or all of the valuable family traditions that have given strength and romance to the young nation for the last century and a quarter, and it behoves especially the families who are dispersing over the wide reaches of the west to at least follow the example of French Canadian fellow citizens of the east, who by genealogical encyclopedias are perpetuating the records of pioneer families.

It is unfortunate that the earlier records have not perpetuated the Christian name of that righteous man, "Mr. Miller, the Lutheran Minister," to whom Mr. Wesley was so pleasantly drawn. Everyone seems to have known

who was the Lutheran Minister. Even some of his readers at a distance, Mr. Wesley assumed, would know about the Lutheran minister. Yet we wish he had given us his name and we think it would have been no ordinary name. Could any record be found, we think his name therein would be "Garrett." Perhaps it was on his invitation, and partly because he was aging, and partly because he believed in the good work of Wesley that the great evangelist began his work among the Palatines. Certainly there was a most favourable reception awaiting him, and such as seems capable of explanation only on the ground of predisposition by some favorable influence, and we think that influence was Mr. Miller.

It is pleasant to again recall that homelike scene from the pen of the Rev. George Miller, wherein he depicts the grandfather in the eveningtime of life devoutly pondering his favorite German books. The memory of a good man is blessed! We propose now to show how through this man God has been "showing mercy unto thousands of them that love Him and keep His commandments."

Of the Miller family we have reliable evidence of the presence in America at the outbreak of the war of at least five of the family, and these by marriage so connected with the Emburys, Lawrences and Switzers that in tracing their history we are really tracing large chapters of Canadian annals. The names of the Millers were Jacob who married (probably) Elizabeth Bently; Peter who married Agnes Benor, widow of Peter Lawrence who had died young; Garrett, whose first wife having died in Ireland, married in America Elizabeth Switzer, daughter of Peter Switzer and niece of Mary Switzer, who married, first, Philip Embury, and two years after his death, John Lawrence; an elder Garrett Miller also appears in the dim light of scant records, who died two years before the war began, who had come from Ireland, and had engaged in lumbering business among the settlers of Orange County, New York State, and owned two mills (Miller's Mills is still

marked on the map). The fifth one whom we have to notice was his daughter Elizabeth, who inherited the interest in the mills by will of her father, and who married Philip Roblin, a U. E. loyalist, and who settled in the Bay of Quinte country. This lady became the grandmother of John P. Roblin, Ex-M.P.P., of Picton, Ont., and indeed the ancestor of a numerous connection of Roblins, including the present premier of the province of Manitoba. Her daughter Nancy married William Ketcheson, of Hastings County, Ont., and thus became the ancester of that numerous and highly respected branch of Canadian citizens. In 1792 Elizabeth Roblin was a widow. For her second husband she married John Caniff who founded Caniffton a short distance from Belleville, Ont. She was buried in the family burying ground on the hill in the little village. Her daughter Nancy was born during the days of hardship connected with the war in 1781. Her children numbered fifteen.

Were these people U. E. loyalists? For answer let us gather up the materials which, quite recently, have become available.

1. JACOB MILLER. Here is a copy of a document, still extant, and in the archives of his descendants:—"I do hereby certify that Jacob Miller, of the Militia of the City of New York, has, in my presence, voluntarily taken an Oath to bear Faith and true Allegiance to His Majesty King George the Third, and to defend to the utmost of his power, His sacred Person, Crown and Government, against all persons whatsoever.

"Given under my hand at New York, this 23rd Day of January in the Seventeenth Year of His Majesty's Reign. Anno Dom. 1777."

(Signed) "WM. TRYON."

Jacob Miller had six children the records of whose birth we have been able to trace by examining different cemetery and church records in Halifax, N.S., and these date from 1770 onwards, three, probably four, having been born in New York.

Jacob was probably the first of the connection to land in America, arriving prior to 1770, and at the outbreak of the war he had attained to the position of a wealthy merchant in New York city. In those days they had ways by which they seemed to have coined wealth much more rapidly than seems possible nowadays, and their capacity for suffering the loss of all things and making rapid recuperation is one of the striking characteristics of the Palatines generally. In New York the rebels rapidly rose in the ascendancy, and Jacob and his family, leaving the bulk of their property behind, were forced to fly for life. Antiquities now preserved by various descendants and bearing the earmark of previous centuries in their style and material, show that some household possessions were rescued. In after days Mrs. Jacob Miller loved to recite to her children how when hurrying through New York the bullets were falling about her and she protected her youngest child by covering her head with a frying pan. Thereafter, the family took up their residence in Halifax, and Jacob became a foremost merchant of that city.

2. PETER MILLER. The lengthy document constituting the military commission of Peter Miller and issued by General Johnson is still in possession of his descendants, and may be seen at the old homestead at St. Armand, Que., where his great great granddaughter, Miss Agnes Bradley, most gladly exhibits it.

Some modest account of his service, given in brief, as consistent with a court report, is to be found in "Ontario Archives, 1904." This volume by the way is a gratifying resurrection of buried treasures. The statement given also furnishes some idea of losses sustained by the war, and adds from Peter himself the interesting chronological matter concerning his arrival in America. The extract is as follows:—"He is a native of Ireland. He came to America in 1770. He soon after settled in Cambridge district, Albany Co., and lived there in 1775. Says that he never joined the Americans and came to Canada with

Captain Sherwood. After he came in he served with Col. Peter's corps and with Maj. Leake. He now lives at Missisquoi Bay. Property (before the war) 100 acres of land in Camden on a lease forever from Mr. DeVaynes, of New York. He had cleared 16 acres, with a house, etc.; 210 acres in Quasencooke, County of Albany. Produces lease forever from Ryn Schormorhorn to Peter Miller in consideration of £7 N.Y. cur. per an. Conveys 200 acres of land as described 14th of March, 1774. Says he built a house and improvements for which he paid £39. After the purchase he fenced it and cleared many acres. Thinks it cost him £250 York. His family were turned from this farm. It is in possession of the landlord. Lost 2 mares, 2 colts, 6 cows, 2 oxen, a steer, some sheep and hogs, farming utensils and hay. His wife saved the furniture."

The reader will wonder how she saved it, and what she did with it. And neither history nor family possessions afford any answer. One does not readily see how, amid the disturbed conditions of the time, endangered as the loyalists and their possessions were by the bitterness of their opponents. and subjected to the difficulties of a journey to the St. Lawrence, furniture could possibly be retained and included in the limited amount of baggage the travellers could carry.

As to the agreement with Ryn Schormorhorn above mentioned, the legal document is still in existence, with the exception that the document specifies 220 acres instead of 210. There is also to be seen at "Miller Homestead" the copy of the inventory above given and presented before the U. E. Loyalist Land Commission in Montreal, February 15th, 1788; it bears the signature of Peter Miller.

The reader will be impressed with the industry, thrift and executive ability which enabled an arrival from Ireland, probably no better off than multitudes of later day arrivals, inside of five years, from 1770 to 1775, to surround himself with as many possessions as indicated in the above statements.

In addition to his step-children his family consisted of two children born in Ireland and one born two years after his arrival in America, and who was, therefore, some four years old at the outbreak of war. After escaping to the Canadian side these reached Sorel where they resided until 1784.

3. GARRETT MILLER, brother of the preceding. Little or nothing of his earthly possessions previous to 1796 survived that date—his life was too full of vicissitudes.

In a volume, published in Toronto on the occasion of the U. E. Loyalist Centennial in 1884, there is contained a list of the U. E. loyalists who were enrolled after the war. Through the kindness of Colonel Geo. T. Denison, of Heydon Villa, Toronto, we have secured the following extract from this rare volume:—

"Miller, Garrett | M. District | Soldier of N. Co. with Burgoyne. Came to Canada in 1777. O.C. 20th July, '79."

In his note Colonel Denison says, "Lord Dorchester in 1787 ordered that a Roll of Honor should be kept of the U. E. loyalists so that they might be distinguished from future settlers. This roll is in the Crown Lands Department, Toronto, and was printed in full in the United Empire Loyalists 'Centennial Celebration' of 1884. One thousand copies of the book were printed and copies were sent to all the principal public Libraries. Many were sold to the descendants of the U. E. loyalists. The book is now out of print. . . . . The above is a copy of the entry. 'M. District,' I think, means Midland District.' 'O. C., 20th July, 1797,' I think, means that his name was put on the list on that date by an Order in Council."

In "Ontario Archives, 1904," the following entry made at the sitting of the Loyalist Commission in Quebec, 1787, occurs:—"He is a native of Ireland. He came to America in 1772. Went first to Virginia, afterwards settled in Camden in 1775. Joined the King's army at Crown Point. Was taken prisoner in 1777. Served under Col. Peters.

Was a prisoner for two years. Made his escape and came into this province (Quebec). Lives at Sorel. Says he bought a lot of one Peter Sparling in Camden in 1774. It consisted of 188 acres. Was to pay £110 York money. Had paid between £30 and £40. Produces a Bond from Peter Sparling dated 31st December, 1774, in the sum of £200 on condition to convey to claimant his right and interest in the township of Camden on or before 1st November, 1776, on payment of £110. Robert Sparling never made the Deed because the money was not paid. Says he gave his bond to Sparling for the money. Cleared 12 or 13 acres. Could have sold the land at 12s. 6d. per acre. Lost 1 cow, 1 steer, 1 heifer, 1 calf, hogs, tools, etc., wheat in the ground. Things were destroyed. His wife was driven away by the Americans."

The marks of military engagements were carried by Garrett to his grave, but with pride rather than otherwise.

Of his family of ten children, two were born in Ireland, two in America before the war, and six at Sorel, Que., to which place the refugees fled, and where they continued to reside until 1796.

While residing in Sorel, "man's inhumanity to man" was in some measure illustrated. It was in 1795 that Peter Sparling, still holding possession of a bond, and finding that the thrifty Garrett was recovering his losses and gathering comforts about him, like a bird on the wing swooped down, secured an order from the court, and sold his victim out. That may have been good law; one cannot avoid questioning the equity. Sparling as a loyalist would have lost his property anyway. The money he had been paid on it ought to have represented some real gain. In Garrett Miller's case it was complete loss, and the only sense in which he was to blame if Sparling suffered loss was by his loyalist principles. And when we think of it, it was, to put it mildly, hardship for a professed loyalist and a Canadian Court to put a man to suffering because he had dared to be loyal. We do not think that Peter Sparling's

unfeeling proceedure ever brought him additional prosperity. "The quality of mercy is twice blessed."

4. We must include the Roblins in the present survey as loyalists. Our interest is especially connected with Philip Roblin who married Elizabeth Miller. In Albany County there were two brothers, Owen and Philip. Owen Roblin was at Sorel in 1783. He was a native of America and before the war had prospered and acquired much as a farmer. It is notable that his operations were on such a scale that he had a partner. On the outbreak of war land, horses, cattle, hay, grain—all were lost. As a prisoner of war he suffered greatly—was imprisoned and kept in irons for thirteen weeks.

PHILIP ROBLIN, the brother, was also born in America. He joined the British at New York in 1779. He had always acted as a friend of the British government, and in consequence he was confined and tried by the rebels. The list of his possessions is interesting. He had fifteen acres of land with one-tenth (of an acre) in a grist mill and saw mill in Smith's Cove in Orange County. They came to his wife on the death of her father GARRETT MILLER, being left by will. Claimant had been in possession two years. The lands, plough and meadow, were worth £5 York per acre. He had a share in the products of the mill. But as an enterprising and thrifty citizen of that day his interests were much larger that those of the mill property. He had 150 acres of lease land which was for six years, and for which he paid £6 per annum rent. He paid also for improvements, and made others such as fencing and building. Had over one hundred acres cleared, ten of which were in orchard. He had a house and two lots of land in New York taken in 1779, he himself building the house. Had four horses, one yoke of oxen, six cows, fifteen sheep, thirty-five bee hives, wheat, furniture and utensils. Everything was left at Smith's Cove.

Elihu Murven, commissioner of sequestration, gave

a certificate that he seized this property for the use of the State.

Before the Commissioners in Montreal in 1788 an affidavit was presented, sworn before Peter Van Alstine at the Bay of Quinte by Nicholas Wessels, to claimant's property; and also from George Galloway, sworn before W. R. Crawford at Cataraqui.

These names are of interest as ancestors of some of the present citizens of Kingston and the Bay country.

We think that the above Garrett Miller who died two years before the outbreak of war was the father of Jacob, Peter and Garrett the Loyalists. It is probable that he journeyed to America with his son Peter, and thereafter settled near him, where his investment in mill property was advantageous both to himself and his neighbors. Here it was that he died and was buried. Here, too, his daughter Elizabeth met and married Philip Roblin. Some twenty years afterwards she appears on the subscription list of the first Methodist Church built in the then province of Canada as a widow. She knew full well the trials and losses of a loyalist.

From the records we have thus been able to gather we think that the claim of these Millers, and, therefore, of their descendants, to the honorable distinction of genuine U. E. loyalists is cloudlessly established.

And before we pass on, we may note in the same connection the Switzers and Emburys. Peter Switzer, though having a large family and carrying on farming operations before the war, and suffering imprisonment as a loyalist soldier with his son-in-law, Garrett Miller, yet appears to have presented no claims before the commissioners. There were many others like him, who either because they did not know of the legal requirements in presenting a petition or because of their inability to exactly tabulate their losses, accompanied also with a doubt as to the utility of the proceeding, failed to make themselves heard. Some times they were too far from the seat of the Commissioners and could not afford the expense of the journey.

Peter Switzer with his family settled in the neighborhood of Varty Lake, north of Kingston, Ont. After this family was also named the locality, famous in many respects, and known as Switzerville.

Mary Embury, too, sister of Peter Switzer and widow of Philip Embury, knew the troubles of a loyalist. The death of Philip left her with two children in possession of a farm of 188 acres, leased forever from Lawyer Duayne. Her second husband, John Lawrence, described as a "good man," whom she married in 1775, had also one hundred acres leased in Albany County. The usual farm stock was also possessed. But with the outbreak of war all this was lost; and these people, obliged to leave the States in possession of the grave containing the remains of him who had introduced to America that mighty and beneficent system of religion known as Methodism—a loyalist whom America has never cast out, were obliged to flee to the St. Lawrence to face the struggle for life in the uninviting prospect of the Canadian woods.

It is unnecessary, for our purpose, to unduly exalt the military genius or the martyr spirit of the little group thus passed in review, and who at that time represented some thirty persons. They suffered in common with many others. We think we can show that they suffered with a religious fortitude. Our purpose is served in showing that these, representative of many Irish Palatines, did not forget what the British government had done for their forefathers, and were lastingly grateful. They suffered and lost all for the sake of their king, and they courageously braved the dangers and hardships of the wilds where they might found a new British dominion in a land which less than fifteen years before had been conquered and taken from France. They were loyalists neither of the official type, who might wish to exploit new opportunities, nor yet of an honorable class who passed through the war without fighting but were afterwards driven from their homes by persecution; THEY WERE LOYALISTS WHO DID WHAT THEY

COULD IN THE SOLDIER RANKS, SUFFERED WOUNDS AND IMPRISONMENT, WHILE THE MOTHERS AND CHILDREN WERE DEPRIVED OF HOME AND POSSESSIONS AND FORCED TO FLEE FOR SAFETY TO SUCH PLACES AND IN SUCH WAYS AS THEY MIGHT. Such was the character of the seed prepared by the Protestant principles of Germany, cared for and cultured in Ireland by Methodism providentially raised up, and now transplanted to Canadian soil. Such was one of God's many gifts to Canada. Such was the inheritance transmitted to posterity.

CHAPTER IX

Settlement in Nova Scotia—Halifax and Lunenburg County

Hills that arise in grandeur.
  Hills that are ages old,
Where nature's strength lies latent
  Housing the treasured gold;
Pine-clad, the banks of the old days,
  Scarce seen the mark of wave,
Where once flowed broadly seaward
  This lesser stream La Have.

Mem'ries of days long buried,
  Days when our fathers fought,
Days when to woods primeval
  Courageous hearts they brought,
Flow in like the rising sea-tide
  And waken new my song,
And make these pine hills vibrate
  With men, true, brave and strong,

Bridgewater's ways are rising
  Like one concerted plan
Based on the good divinest.
  The highest good of man;
Harmonious thought prevailing
  And unity of heart.
Let man with man combining
  Each play a god-like part!

Sailors these waters travel,
  Commerce increases gain,
Fast move the feet of toilers,
  Active the heart and brain;
But up from the valley's lowland
  Move 'mid the hiltops air
Culture and grace God-given,
  Poet and artist fair.

VIEWS OF BRIDGEWATER, N.S.

Broad be the life and deepest,
Pure be the air I breathe.
Heights be by habitations
To which my heart shall cleave;
Thus Heaven my goal and portion,
And Christ my highest good.
I look to heights above me
And dwell where God has stood,

Out on the hilltop, sleeping,
Lie patriarchs of old;
Plans that they formed and cherished
Dropped as their hands grew cold,
But God lives on, on these hill sides,
And speaks by men asleep—
"Grow up from lowland visions
To broadest life and deep."

Then from the hilltop highest
Gain I the vision clear,
Vistas of life far reaching,
Treasures of gold and dear,
Bidding me seek the richest,
Lay hold of perfect love,
And dwell where streams unfailing
Through God's blest city move.

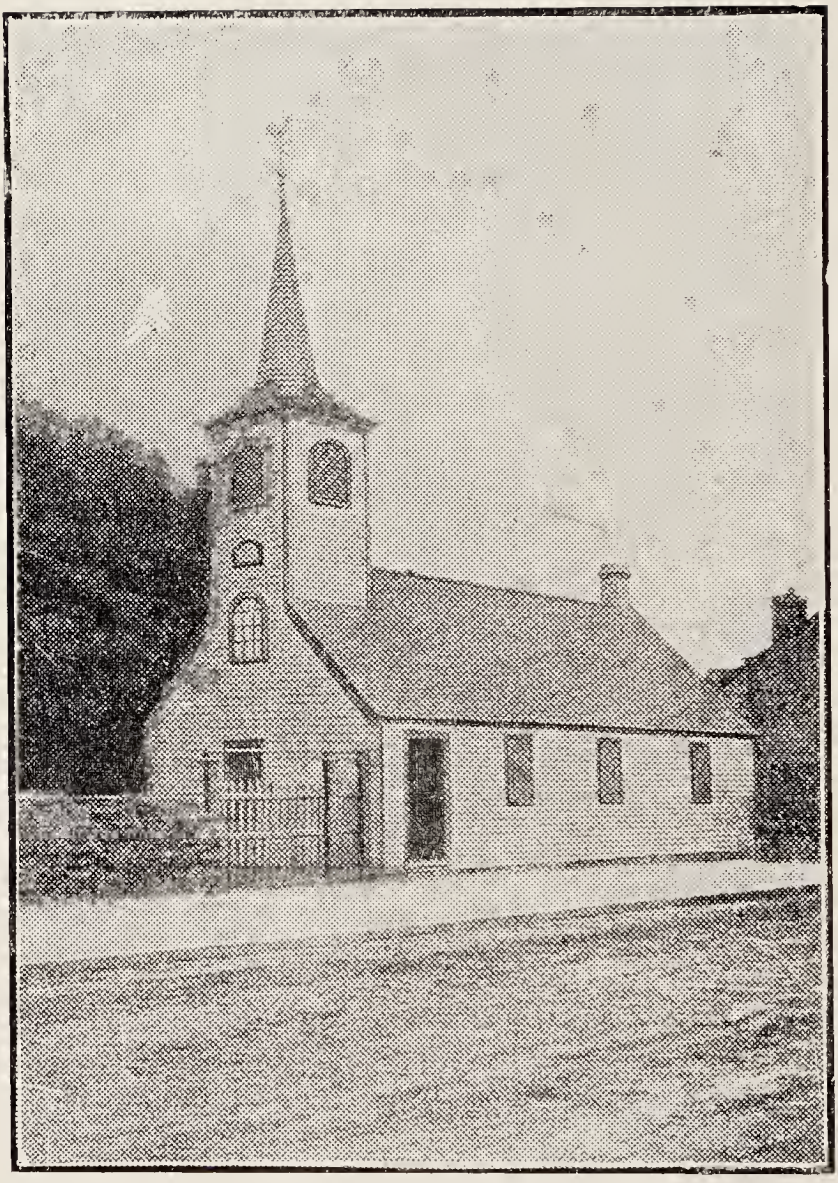
WHEN Jacob Miller arrived in Halifax, it was a town of twenty-seven years' growth. Of its future, Colonel Dundas, one of the loyalist commissioners, was not very sanguine, but said that the people were able to support themselves by reason of the dockyards, the military life and fishing. In his opinion, New Brunswick, beyond a narrow strip near to the water, was a barren region of almost perpetual snow and rocks.

At the foot of Morris Street (named after Charles Morris, a native of New England, and member of the first legislative council of Nova Scotia) Jacob Miller exhibited his enterprising spirit by purchasing land and building at the water's edge a wharf still in use, and which soon became known as "Miller's Wharf." On the four corners formed by the intersection of Morris and Water Streets he built four houses. Three of these are still in use. One

of these houses, a frame, clapboarded building, large and two stories high and counted "grand" in those days, was for many years the family residence. Here it was that, after the death of their parents, his five daughters lived a retired, dignified and unmarried life, entertaining their own select list of friends in their own quaint way. Jacob also acquired a large tract of land at the eastern end of the city, some of which still remains in the possession of his descendants.

In Halifax the business circumstances of Jacob Miller rapidly improved. He established a most lucrative trade with the West Indies, and engaged especially in exporting lumber. During the time that the Duke of Kent was in charge of the British forces at Halifax (1794-1799), society, which during the French and Revolutionary wars had taken on a very aristocratic and conservative tone, enjoyed the generous hospitality which he dispensed. Jacob Miller and his son Garrett, then a young man of twenty-four, were particularly intimate with the Duke. The stage road from Halifax crossed the property belonging to Garrett on the La Have River, and there the Duke's carriage found its final resting place and ended its days, some relics of it being still shown in Bridgewater. While the democratic tendencies of the Duke drew the people to him and to the British institutions which he represented, the business of furnishing supplies for the military forces, which fell to the lot of Jacob Miller, also had a tendency to produce a more than ordinary intimacy.

That Jacob Miller was a man of generous disposition and religious character, becoming in one whose ancestry was such as we have shown, and whose brothers were immediately connected with the founding of Methodism in America, we think it may not be difficult to show. In America, however, he never identified himself with Methodism, neither did his descendants, a fact which suggests the seriousness of influence, example and training. It is well known to the student of American Methodism



LITTLE DUTCH CHURCH

that, on arriving in America, Philip Embury and those of his associates in Ireland, finding no Methodist Society, identified themselves with the Lutheran church, thus reverting to the church of their ancestors. And while there is no evidence in support, it is only reasonable to suppose that while residing in New York Jacob Miller did likewise, although he would not be under the same necessity as was Philip Embury, inasmuch as a Methodist Church was now engaged in successful work. On coming to Halifax Mr. Miller identified himself with a Lutheran church known as the "Little Dutch Church," a view of which we herewith present.

This church, built in 1754 or 1755, was consecrated by Dr. Breynton, first rector of St. Paul's (Episcopalian) Church, in 1760, and in 1801 was succeeded by the present "St. George's" on Brunswick Street—the "Round" or "Umbrella" church. The Dutch Church still stands on Barrington Street, with its windows boarded up and its door locked, as are also the gates into the adjacent cemetery, where lie many of the early German settlers, whose graves are marked by slabs of the native ironstone.

After a brief association with this church, the family cast in its lot with the much more convenient, and no doubt aristocratic, St. Paul's Church, built by commission of the King in 1750. This church is still active in Christian enterprise, evangelical in its spirit and methods, and, as one of the vital forces of Halifax, doing a splendid work. Its hall for evangelistic meetings, gymnasium, Sunday school, young people's work, etc., costing $60,000.00, and always open, is a model institution.

But Jacob Miller was not bigotted nor forgetful of what Methodism had done for him. From good authority (Professor A. D. Smith, L.L.D., of Mount Allison University, Sackville, N.B.), we learn that when George Miller, a nephew of Jacob, came from Ireland in 1817 as a local preacher, and was received on trial for the ministry of the Methodist Church in Nova Scotia, it was the uncle

who both urged him to come and then donated to him a horse and outfit with which to begin his work!

Nor is this the only evidence of his kindness. Knowing that his brother Garrett in the west had faced many hardships and had six sons, while himself had but one, he proposed that the oldest boy, Martin, should be sent to him and adopted by him. This was agreed to. But Martin missed his opportunity and gave no end of trouble to his uncle; joined the military forces, three times deserted, was as often pardoned through his interceding uncle who paid fines for him, but finally exhausted patience and kindness and left for the States.

In St. Paul's churchyard in Halifax there is a tombstone, in the family burial lot of Jacob Miller, "Sacred to the memory of Ann Miller, wife of William Miller, who died in 1818, aged 31 years." This must be taken as another instance of Jacob's kindness. As we shall see later on this William Miller was a cousin of Jacob's, and the same sort of encouragement that brought George from Ireland evidently brought William and his family. The wife dying, Jacob expressed his great sympathy by having her burial place fixed within his own lot! Surely such deeds deserve to be commemorated, and in this age of wanton greed we do well to place the emphasis here. The command to you, my reader, is to cultivate this spirit of real neighborliness. "Go thou and do likewise."

On May 31st, 1825, Jacob Miller, having died at the good age of 83 years, was buried in St. Paul's Cemetery. In the same plot lie the remains of his wife Elizabeth, who died February 10th, 1817, aged 72 years. The antiquary also finds four other tombstones bearing inscriptions as follows:—"To Mary Miller, daughter of Jacob Miller, who died 1833"; "To Abigail Miller, daughter of Jacob Miller, who died 1834"; "To Mary Robinson, wife of William Robinson, late of Stockton, England, who departed this life June 30th, 1781, aged 35 years"; and "To Mrs. Mary Bentley, late from Stockton." From the

proximity of the graves, and the fact that the oldest stone is that of Mrs. Bentley, we think that Mary Robinson was Mary Bentley, sister of Elizabeth, wife of Jacob Miller, that Mrs. Bentley was the mother, and that Mary Miller had been named in remembrance of her aunt.

After a persevering search in the summer of 1907 the graves and records were found of three others of Jacob's daughters, in Camphill Cemetery, in another part of Halifax. The entries in the book of records are as follows:—"Elizabeth Miller, May 29th, 1857, aged 83, born in New York"; "Ann Miller, May 28th, 1859, aged 88, born in New York"; "Margaret Miller, February 26th, 1864, aged 81, born in United States."

Jacob Miller was succeeded by his son Garrett, who proved himself able and worthy to bear the name. Business flourished. A splendid education, such as Halifax at that early date afforded, had been granted to the son, and he proved himself possessed of good sense and large power of acquisition. He rose to prominence in the commercial world. The following copy of a Note of Exchange, now in our possession, gives some idea of the kind of business he transacted:—

"Exchange 3½ P.O. discount, No. 1335, £1000 os. od., stg., Halifax, 2nd March, 1815.

"Thirty days after sight, be pleased to pay this my First Exchange, the Second and Third of the same Tenor and Date not being part, to the Order of Mr. Garrett Miller—the sum of

ONE THOUSAND POUNDS, STG.

and place the same to Account, with or without Advice from

"Your Most Obedient Servant,

"RICHARD MARBY,

"Dy. Commissary General.

"To the Right Honorable,

"The Lords Commissioners of His Majesty's Treasury,

"Whitehall,

"London."

Endorsement on the back: —

"Pay to the order of William Danson, Esq.,

"GARRETT MILLER."

This signature is in a good hand.

This would appear to have been a business transaction in connection with military supplies.

During the war of 1812-1815 the Millers of Halifax were also active in England's interests. Garrett Miller was appointed prize commissioner over the privateers which in the service of the King preyed upon the enemy. On one occasion the captured vessel had on board a pianoforte, the property of the daughter of United States President Madison, and had been shipped from New York, where the young lady had been attending school. This notable article the prize commissioner bought in and presented it to his daughter, being still retained in the family of her descendants, the Hon. Jason Mack, of Liverpool, N.S.

Cupid laid his hand upon Garrett Miller also. Chas. Morris, Esq., who occupied his own house, which is still standing on the corner of Morris and Hollis Streets, had married a Miss Pernette, daughter of Colonel Pernette, at one time in the military service of Germany in Alsace, later a colonel of France, and finally made a British subject by act of the British parliament—a Huguenot. To this colonel the Crown made a grant of 22,400 acres of land stretching along the La Have River for eleven miles in the neighborhood of the present town of Bridgewater. In his business capacity Garrett Miller had occasion to call at the home of Mr. Morris, and there it was that he met Miss Catherine Pernette, sister of the lady of the house. The esteem was mutual, and the visits were repeated, culminating in the marriage ceremony which was performed in the same mansion. "The Avonmore" is the present name of the place, and it is a well kept boarding house. Without knowing the previous history, this house furnished our lodging during a most enjoyable holiday, and the discovery of the romance followed.

To the newly married Garrett the La Have became especially attractive, and receiving a portion of the Pernette domain he added to it by making extensive purchases and creating a large establishment for himself on the opposite side of the river.

This locality has been aptly called "The Rhineland of Canada." Its charms are indescribable. No wonder that the German colony, formed along this river by direct emigration from Germany in 1753, has contentedly remained. The little white houses, homes of German fishermen, stretching for miles along the shore like a continuous village, with a repetition of church spires that suggest both liberality and an abundance of gospel privileges, together with the pine covered hills, the deep, winding river broadening as it moves seaward, and dotted with the masts of freight vessels, combine to produce a scene the charm of which the traveller cannot easily forget. A drive of ten miles along this river, through the kindness of Captain Geo. W. Godard and wife, has furnished one of those pleasing recollections that will never grow dim. Canadians scarcely know how great is the wealth of natural beauty with which this noble land has been endowed. It is not limited to one locality either. Ours is a favored land where, if nature's lessons were heeded, culture of taste would everywhere abound.

Identifying himself with the County of Lunenburg, Garrett Miller presently sought the honor of representing it in parliament. Here is a copy of his electoral card.

"To the Freeholders of the County of Lunenburg:—

"Gentlemen,

"The dissolution of the House of Assembly affording you the opportunity of exercising your Elective Franchise as to a future representation therein;—At the instance of very many of your respectable body I am induced to offer myself a candidate at the ensuing Election for your County, in which I have long resided, and much longer have had intercourse. Should you by your suffrages deem me worthy

of such trust, I beg to assure you, I shall make myself acquainted with the localities and wants of your County (by visiting every part thereof), the interest of which particularly, with that of the province in general, it will be my study to promote, and for which purpose my best exertions shall be used.

"I have the honor to remain gentlemen,

"Your most humble servant,

"GARRETT MILLER.

"Halifax, 7th November, 1836."

It is a small card. Who could surpass it for its conciseness and suggestiveness of statement? The author was indeed a man of mental ability and good scholarship. He did his own legal work largely. There is extant a sketch and statements prepared for court pleading in which he defended his rights on the La Have against a trespasser who was removing his timber, and the document would do credit to a modern surveyor and lawyer in one. He was duly elected and sat in parliament from 1837-1841. Colonel Jos. Pernette (his father-in-law) had filled the same position for two terms from 1761-1770.

For a specimen of the sort of literature that Jacob Miller and his family enjoyed we are indebted to Mr. and Mrs. G. W. Godard, of Bridgewater. It is a leather bound volume written by Samuel Johnson and entitled "Julian's Arts to undermine and extirpate Christianity, Together with answers to Constantius the Apostate and to Jovian; By Samuel Johnson. Licensed and entered according to Order, London. Printed by J. D. for the author, and are to be sold by Richard Chiswell at the Rose and Crown, and Jonathan Robinson, at the Golden Lion in St. Paul's Churchyard, MDCLXXXIX."

This volume is interesting in many ways. On the previous page it is said—"The present impression of this book was made in the year 1683, and has ever since lain buried under the Ruines of all those English Rights which it endeavored to Defend; but by the Auspicious and Happy

Arrival of the Prince of Orange, both They and It have obtained a Resurrection." Glorious Prince indeed! And this book like the Palatine is a testimony to his zeal and power.

Within the volume we have found a sprig of shamrock —evidently brought from the Emerald Isle! Doubtless in New York the volume was read again during the contentious years preceding the Revolution and the bit of shamrock was left to mark this suggestive pasage:—"The Scripture does not meddle with the secular government of this world, so as to alter it; for to alter Government is to overthrow the just Compacts and Agreements which have been made amongst Men; to which they have mutually bound themselves by Coronation-Oaths and Oaths of Allegiance; whereby the duties of Governors and Subjects are become the moral Duties of Honesty, Justice and righteous dealing; which no man will say, it is the work of the Gospel to destroy or abolish." Such a passage indicates the way the loyalist thought was working. This highly prized souvenir, with the present writer's name inscribed was "Presented by Geo. W. Godard, husband of Elizabeth M. M. Miller, great granddaughter of the first Jacob Miller, of Halifax, N.S., as a souvenir of the family. Bridgewater, N.S., July 15th, 1907."

The first generation of Canadian Palatine loyalists seems to have made rapid strides in acquiring general culture, social standing, business prosperity, home comforts, and Christian fellowship. The testimony of contemporaries in the days when conscience governed men bears out the impression that these people were among the worthy and strong of the land.

Garrett Miller, of Halifax, who always kept up his business and real estate interests in that city, even though he had a splendid estate at La Have, has left us a little note of some social interest. It has been preserved by Daniel Miller Owen, K.C., of Halifax, and is a fine specimen of handwriting. It is a wedding invitation

addressed from "New Dublin," N.S., has the signature of Garrett Miller on the lower left hand corner of the address, and was sealed with wax—envelopes were not yet in vogue. It is as follows:—

"Mr. and Mrs. Garrett Miller's best respects, and request the favor of Mr. Peter Kaulback's company on Tuesday next, at 12 o'clock at noon, to be present at the nuptials of their daughter Elizabeth and Mr. Daniel Owen, New Dublin, November 18th, 1837.

"N.B.—Should Tuesday be stormy or rainy will take place on next day at same hour."

It is probable that the difficulties which clergymen encountered in their travels in those days rendered this "N.B." especially necessary.

In his ecclesiastical preferences, following the example of his father, Garrett Miller connected himself with the Episcopalian Church, and he became largely instrumental, if not altogether responsible, for the erection of a church on his estate at La Have—the first in that section of country. From a small hand painting we have secured the interesting cut shown opposite.

It was situated on a high bluff, back some distance from the shore line and crowned the hill. It was of ample proportions as the existing foundations indicate with a large tower in the front. Towards its erection Garrett Miller contributed the land, much of the material and £200 in money. As marking the special respect of the community both himself and wife were buried under the chancel. A little cemetery adjoins the church site in which lie the remains of many unnamed pioneers. The church has been demolished, and a new one erected of more modern architecture in another part of the parish. It will be seen that the lines of architecture were very similar to the general conceptions of early ecclesiastical architecture in Canada.

The descendants of Jacob Miller have numbered four score persons in their five generations and include in their

ST. PETER'S.

associations two ministers, a doctor, five lawyers (two of whom are members of the Legislative Council of Nova Scotia—one being the leader of the government side, and the third one being a judge), one other is customs collector, and another representing the military genius is prominently identified with municipal matters; one in Glasgow, Scotland, has become noted as an inventor. The general trend of life has been in mercantile rather than agricultural pursuits. Surely good seed fell on good soil in Nova Scotia, and has added something to the general welfare of the communities!

G. T. N. MILLER, 1805-1897.

FRANCES MILLER, 1807-1885.

Children of Garrett Miller.

From the provincial literature we gather the following biographical notices:—

Garrett Trafalgar Nelson Miller was born in 1805 in the memorable month of Nelson's victory—hence the name. He lived to be nearly ninety-two years of age. He resided on the Miller homestead at La Have, and is said to have been one of the handsomest of men, tall and stately, and to the last soldierly in bearing, his very stride as he walked provoking the admiration of his fellow citizens. Somewhat of an aristocrat, he preferred at election times

to journey seventy miles to Halifax to vote rather than do so at the ordinary country seat. Perhaps he was not the only one of his connection to manifest some little idiosyncrasy. He married Miss Maria Morris, famed as an artist. Of her the "Halifax Herald" has said, "Mrs. Maria Morris Miller was a lady of great intellectual culture. As an amateur artist her paintings survive to attest a wonderful skill. Many of these were even given to the world in the serial publication known as the 'Wild Flowers of Nova Scotia,' the first of which with colored plates skilfully executed were issued under the auspices of Sir Peregrine Maitland, while administering the government of the province of Nova Scotia, and while Mrs. Miller was still unmarried. The admirable works of the then Miss Morris instantly won the approbation of tasteful people in the mother country as well as in America; and indeed the Queen herself—for her Majesty is no mean artist—not only extended her royal patronage to the Canadian lady, but added substantial marks of her personal appreciation. At a later date the *livraisons* of the 'Wild Flowers of Nova Scotia' were widely sought for at home and abroad; so that it was mainly by the power of her magic pencil that the wealth of the northern forest flora became known to the world; yet it is to be feared that the superb works of this skilful artist—the Audabon of Nova Scotian Field Flowers—returned to her more renown and admiration than substantial rewards." These perfect paintings, once on exhibition in England and later in the Provincial Parliament Building, Halifax, numbering some one hundred beautiful specimens are now sacredly guarded in a Haligonian vault. They constitute a thirty years' work. Through the kindness of the present owner, Mr. Reginald Grant, grandson of G. T. N. Miller, these works of art were brought from a twelve years' seclusion in the vault, and our eyes were permitted to feast upon these faultless and ideal representations of Canadian flowers.

Joseph Pernette Miller built one of the first houses in

the neighborhood of Bridegwater, Nova Scotia. It still stands though unoccupied and rapidly falling into decay, and we give herewith a cut of it. He died at Bridgewater in 1881, aged 73, having resided there for nearly fifty years. He saw the growth of Bridgewater from the time when its main street, and indeed the whole town was a mere collection of straggling houses with a road not much wider than a cow path winding between them along the edge of the river, when the only road to Liverpool was by the riverside to Pernette's ferry on the old Miller home-

GLEN ALLAN—Oldest house in Bridgewater, N.S.

stead, thence by Petite Riviere along the shore to Mill Village. Hotels, railroads and steamers were unknown here. Mrs. Miller was a native of Aberdeen, Scotland, in which city she held landed property. Her father, the late Dr. Colin Allan, came to Halifax attached to H. M. forces as staff surgeon where he resided until he retired and removed to Fredericton, N.B., where his remains lie deposited in the Cathedral cemetery. Kind, loving, and affable to all, ever ready to assist the poor and needy, Mrs. Miller was beloved by all who knew her. To a large degree she possessed the artist's gift, and in this she is

succeeded by her daughters, Mrs. G. W. Godard and Mrs. W. D. Hall, of Bridgewater.

John Miller, who died at Bridgewater in 1898, was the last of a family of seven, esteemed by many for his old-time, polite manners; a well informed and constant reader, taking great interest in the affairs of the day.

Of the descendants of Jacob Miller in Halifax, are MRS. CREED, married to John R. Creed—most excellent Christian people, of the Baptist Church—fine, old-time types of home culture, Christian reverence, broad intellec-

JEAN R. MILLER. Brierbank Cottage, La Have, N.S.—Born 1900.

tuality and substantial social tastes. Their children faithfully follow them. Mr. Creed traces his ancestry to the hymn writer Isaac Watts. D. M. OWEN, who married Miss Mary Ruggles Green, of Worcester, Mass. Her parents were for years engaged in missionary work in Ceylon, and her own spirit has been touched by the same sweet Christian graces that made beautiful the parental home. 'Armbrae," on Oxford Street, will long be remembered for the genial Christian hospitality and high social culture of lawyer and Mrs. Owen.

DR. JOSHUA NEWTON MACK who married Miss Gordon, closely related to the principal of Queen's University.

Dr. M. is among the best read of his profession in Halifax. His delight in nature studies carried on on a portion of the Miller estate, which he inherits, is unbounded. Only for fear of surprising a delightful modesty we would write many and larger things of this excellent household. The family is numbered in St. Matthew's Presbyterian Church.

"Brierbank" is the home of Louis S. Miller, situated on the old estate at West La Have. Mrs. Miller was the daughter of Rev. Ed. Roberts of Aylesbury, Buckinghamshire, England. They have five children, the youngest, Jean R. Miller, is the youngest Nova Scotian descendant of Jacob Miller.

CAPTAIN GEORGE W. GODARD is the indefatigable man of all work of Bridgewater—president of the Electric Light Company, secretary of the Board of Trade, church warden and treasurer, general broker and insurance agent, etc. He comes of a military family and prizes his family treasures, including coat of arms.

HON. W. H. OWEN, also of Bridgewater and conducting an extensive law practise, for many years a member of the Legislative Council of Nova Scotia, is also the local representative of the American Consulate.

The descendants of Jacob Miller have developed among them some with poetic genius as shown in Mrs. Godard, Lawyer D. M. Owen and the Hon. Jason Miller Mack, leader in the upper chamber of the Nova Scotian government. We shall conclude our review of this branch of the family by quoting in full a poem produced by Mr. Mack at seventeen years of age, and which won the prize offered by the University for the best poem of the year written on the death of a fellow student.

"Oh tyrant death! what earthly charms shall save
When thy stern edicts sentence to the grave?
What kingly bribe may force thee to relent.
Or for a space forego thy fell intent?

Where fields of ice spread broad beneath the pole,
And the cold waves on colder glaciers roll—
Where sunny islands gem the tropic seas
And lend their perfume to the fanning breeze.—

In every various clime thy power is known,
Zenith and Nadar tremble at thy tone;
Nor blazing honors gained in martial strife
May buy from thee an hour of fleeting life.

Nor prouder glories gleaned from learning's field,
Against thy dart be found efficient shield,
Even Virtue's guard before thine arm is weak,
E'en Courage meets thee with a paling cheek—

And Alma Mater mourns a cherished son
Snatched from the honors he had won;
E'en as his hand was reached the prize to clasp,
Envious thou saw'st and caught'st it from his grasp.

But vain the deed, for He who conquered thee,
Claiming His own, shall set the prisoner free;
And as some stream that first pursues its way,
Reflecting from its waves the sun's bright ray—

Then sinking darkly in the deserts' womb,
Creeps on its course in mystery and gloom,
Till once more rising to the 'cheerful' light
It rushes on more joyous and more bright.

So his life's river in Time's thirsty sand
Lost for a space shall in a happier land
Mingle its waters in the crystal tide
That rolls along, the Tree of Life beside."

CHAPTER X.

Peter Miller—His Descendants and their Influence.

THE RICHELIEU.

Let me rear a graveless tribute
To the memory of the past.
Where thy ceaseless flow of waters
Deep or shallow travels fast,
Glad to join the broad St Lawrence,
Hastening toward the ocean deep,
Gaining greatness by communion
Where the broad skies vigils keep.

Could we summon up the old days,
What a tragic tale they'd tell
Of the elemental warfares
Or the mystic Nature spell!
How the wrath of heaven o'erwhelmed thee
And the lightnings smote thy main,
Or the love of all that liveth
With the sunshine woke again.

And there came to thee the morning
When the age-long silence broke,
And from out the unknown somewhere
Heart and brain of man awoke.
And the red man's bark o'erspread thee,
And his battle-axe was rife
When his wild-voice summoned war braves
To the tribal love of strife.

Like a vision of the morning
When the storm-cloud clears the air
Red man's rule and strife have vanished
And the white man's laws are here;
Names like old Missisquoi furnish
Traces of the Savage age,
Bits of stone, the Indian's war plant,
Show the impotence of rage.

But this morn my pencil sketches
Forts and barriers, modern things,
Which the larger rule of white man
To thy settled landscape brings;
French and English in succession,
Guarding jealously the gates
Where thy waters hold strategic
Highways to Canadian states.

And I see no more the birch bark,
But the white man's toiling boat,
Where the streams of loyal patriots
Homeless, on thy bosom float,
And with marks of war upon them
Wounded men and women brave,
Seek the honor of the old flag,
British prestige still would save.

Till within thy shores' stout forest
Rung the loyal axe and song,
Rose the farm house and the church spire,
Sprang up truth to right the wrong;
And the fundamentals dearest
To our free and civil state
Found their birth and confirmation,
British foes to reprobate.

They have vanished from our vision,
Empire makers of the past,
And their monuments are living
Forms of nation life, that last;
Not to graveyards, decorations
May our grateful hearts propose;
On our Nation's Roll of Honor
Words of gratitude compose.

And the Richelieu, the tireless,
Washing out the stains of blood,
Marks the memory of the brave ones
By the commerce and the good
Of two nations, interchanging,
Aiding each the other's mart;
Thus the blood of loyal freemen
Plays in modern life a part.

ROWING and portaging along the Richelieu (first known as the Iroquois) River, the women and children of loyalist soldiers were at length able to reach Sorel. Here a considerable settlement of the refugees was formed, for the government kept them here until land could be surveyed and opened up to the new arrivals. Moreover the disposition of the authorities was to keep the people away from the frontier, and for this reason efforts were made to induce the people to locate on the north shore of the St. Lawrence. With St. Johns, however, as an important point, and Isle au Noix an even more strategic one, it was soon evident that settlement must grow this way.

Thus Peter Miller cast in his lot with St. Armand on Missisquoi Bay. Paul and Barbara Heck, John and Mary Lawrence, the Detlors, Switzers, Dulmages and others decided on going further west. The Hecks are said to have settled at Augusta, Ont., on the banks of the St. Lawrence, in 1778. As to this date historians disagree, Dr. John Carroll holding that it was in 1785. We think the earlier date very much more probable. Without any pastor, these people held a class meeting among themselves, and Samuel Embury, son of Philip, and then of full age, was the class leader. To this class has been given the honor of being first in Ontario. On this point there has been some difference of opinion, and it has been shown that as there were as yet no regularly appointed Methodist preachers in the country and class meetings could only be organized by pastors, that, therefore, the place of priority in *organization* must be given to the Adolphustown class formed by Wm. Losee who was the first Methodist preacher appointed in (old) Canada, receiving his appointment in 1791. It was in 1790 that a class was formed at Stamford in the Niagara region by a local preacher named Neal, who made Christian Warner, converted under his preaching, its leader, a position he held until his death in 1833. But a local preacher was without authority to organize a class. Here were two classes existing before the advent

of the circuit preacher—all the more worthy of honorable mention as spontaneous expressions of religious experience; and from the authority of Playter, Carroll and others it seems that the first place must be given to the Augusta class, and the position of first Canadian class leader to Samuel Embury. Later on he seems to have removed to St. Armand, Que. We know that he married Catherine Miller, daughter of Peter Miller, February 13th, 1790, and that he died at St. Armand in 1853. His family of twelve children has become widely scattered; some descendants are living at St. Armand East, and some in the neighborhood of Oliver, Que., while others are distributed through the United States. It is altogether probable that in the erection of the Methodist Church at Philipsburg, Que., in 1819, he took a prominent part, perhaps doing carpenter work, as his father had done in the celebrated John Street Church, New York. On the St. Armand circuit he also fulfilled the duties of a local preacher. When the church at Philipsburg was renovated and received memorial windows during the ministry of Rev. Dr. G. H. Porter (1898-1902) there was one window inserted inscribed to the memory of Philip and Samuel Embury.

St. Armand was laid out as a parish, and in 1784 the name of Peter Miller occurs among those of the first settlers, nineteen in number, whose names are given by Cyrus Thomas in his "History of some of the Eastern Townships" published in 1866. These settlers, he says, came to the shores of Missisquoi Bay in the Fall of 1784. One of the company was Garrett Sixby who married Mary Miller, Peter's daughter—according to the above quoted historian they were married in Montreal—and removed to St. Armand, where he located a farm alongside of that of his father-in-law. The house which he built in that year, 1784, is still standing and is occupied by his grandson, Horatio Sixby. It is of large size and built of brick —marvellous bricks to last so long—and one cannot avoid

wondering how and where bricks were to be obtained at that time. Commendable enterprise—laudable ambition, that at that early date would live in a brick house!

Unlike his brother in the east, Peter Miller had chosen for himself and as it proved, for the larger part of his descendants, the pastoral life; and from 1784 to 1819 he achieved considerable success in clearing the new land and developing its resources, and in a measure recouping himself for the losses sustained by the revolution. Although a man of forty-four when he thus set out to begin life anew—a time when many modern men are inclined to think life's best chances are over—he accepted his task with vigor and courage.

In some respects we shall not wonder at his choice of land. St. Armand is one of the favored localities of Quebec. A modern view of the country we have given in another connection and now quote ourselves:—Leaving St. Johns by the Central Vermont an hour's ride brings us to St. Armand Station. A fine stretch of level farming country, that strangely enough had no attraction for the pioneer United Empire loyalist, has been left behind, and we have entered the land of bluffs and hills and watercourses and sugar bushes that give miles and miles of picturesqueness to the Eastern Townships.

Talk about romantic scenery. With streets and roads winding about in fantastic fashions, over ridges that give far prospects, with maple crowned hills or glimmering waters, and in the interval prosperous farms and ancient houses, who would not exchange care for communion in Nature's theatre? Rocks break out from the hillsides and rise in terraces ledge on ledge (foundations of untold wealth) in a way that suggests a home for the fox or the wild goat (if ever Canada had such); but the day of such habitation is gone, for the hard hand of human industry has come and the cold calculation of man's far-seeing brain is shaping the course for the development of a great industrial future. It is coming to Philipsburg.

But climbing roadways, with roofs and broad verandahs peeping at you over the hillsides, quiet valleys where you hide from all the world, and the surprises of nature's landscape gardening which man's ingenuity has not spoiled —it is all poetic, and one wonders why, in St. Armand, a great Canadian poet has not arisen.

Into such a locality Peter Miller found his way, and no wonder he decided to remain. About a mile from the present railway station he secured his location. There on the summit of a hill he reared his Canadian home, and from that lofty eminence serenely surveyed all the lands and people beneath him. At the foot of the hill the modern railway train thunders past awakening the echoes in the valley, and from his car window the alert observer may easily descry the white metal roofs of ample farm house and modern barn which mark where this pioneer began his last life's work. The residence of to-day—spacious and substantial—modernized by wide verandah and internal wood finishings, was built in 1806 by Charles Miller, Peter's son, and is of stone. Its century of existence with a modern redressing seems only to have toughened it to the conditions of life and prepared it for a yet long future. As one looks about the wide hall and into roomy parlors with old-time fireplaces one can easily think that "Miller Homestead," was once the abode of a knight—knightly at least in character. What an enterprise at that early date to erect a home that even now puts to shame many a pretentious residence erected amid modern conveniences! In such large calculations there was an air of hospitality—a spirit which still delights to dwell therein as we can testify from recent experiences. Among the many guests who in early days enjoyed the hospitality of this house, the most welcome were the pioneer Methodist preachers. In the ample rooms many a preaching service and prayer meeting was conducted for the benefit of the settlers who always felt themselves welcome in "the house on the hilltop," and here, too, the

business meetings of a Methodist circuit were conducted. Considering, therefore, what has been evolved from the efforts of the past, this stone house is a sacred place, protected by white-winged angels and consecrated by generous-handed time.

Like his brothers, east and west, Peter Miller was unobtrusive, contenting himself with doing such things as were for the good of his neighbors; beyond that quietly minding his own ways. He seems to have left as little on record in writing as his brothers, except that we have his signature, which cannot be said of them. His descendants have, with other documents, a legal instrument by which he made over his property to his son Charles, which bears date of 1812, and his handwriting is interesting.

In his excellent brochure on 'Canadian Loyalists," Mr. J. P. Noyes quotes in full a petition dated February 7th, 1785, in which the petitioners somewhat hysterically protest their loyalty to the British Crown, and their objection to being struck off the list of beneficiaries of government provisions. It seems that "a few stubborn men pitched their tents in the seigniories when and where there were no owners on the spot to warm them off, and from thence importuned the government for permission to settle therein, on and about Missisquoi Bay. This was firmly and at times angrily refused, the government offering them lands elsewhere, where the Crown owned the lands; and on refusal they were officially warned that their provisional allowances would be cut off." This was done; "the Governor General ordered their houses to be destroyed, and the settlers sent for location to St. Johns." Yet it seems they persisted, in the face of threatenings, to occupy the ground and had the courage to send in this petition for the granting of supplies. The document, the Dominion Archivist, Dr. Brymner, says is the only one relating to Missisquoi Bay of that period which contains a list of names. We are not sure that the conclusion has been correctly drawn that all settlers in the locality would likely

sign such a document. There was room for a difference of opinion as to the merits of the case, and there is a presumption in favor of some refusing to sign who may not have recognized the grievance. We do not know how far Cyrus Thomas is justified in saying that the first settlers came into Missisquoi in 1784; but there is a difference between the list of settlers which he quotes and the petitioners whose names are furnished by Dr. Brymner, there being seven names in the petition to government not quoted by Thomas, and twelve of those settlers of 1784 who are not on the petition of 1785. We take it that the latter twelve, among whom were Peter Miller and Garrett Sixby, were well content with their own position, and probably saw how the others had provoked the government to harsh measures. Peter Miller must have received his grant of land as reward for military service; and it is on record among the archives of the western branch that while his brother Garrett was granted twelve hundred acres Peter was given nine hundred. By 1820, as we learn from a letter written by a visitor at that time, the combined estate of Peter and his son Charles amounted to thirteen hundred acres; whence we conclude that Peter Miller did not settle as a trespasser at Missisquoi Bay, and, therefore, his conscience prevented him from signing that particular petition.

That the early settlers experienced great hardships the histories of the time afford ample evidence. There were times of famine. Families lived for days on the drink made from boiled beech leaves or slippery elm bark and the wild leek. Purchasing points were far distant, the means of conveyance often on the settler's back, and the only purchasing commodity was the potash made by burning the vast quantities of wood to ashes; in this way land was cleared of the forest, and a subsistence secured for the time being.

Peter Miller and his descendants maintained with justifiable pride the U. E. loyalist and military traditions. In addition to his own military commission, for which as

we have seen, he received recognition in the form of a land grant, his son Charles also attained the rank of captain, his son-in-law, Garrett Sixby, the rank of colonel, and the latter title is also applied to Garrett's grandson Horatio —fitting most eminently such a name.

We naturally look around the locality in this year 1907 for the large estate of thirteen hundred acres. Where is it? The present farm consists of two hundred acres only. Not many rods south of the house is the American boundary line. How, we ask, could there have been so large an estate with a national boundary line so near? Some three or four miles away is a beautiful natural park, Highgate, in Vermont State, a favorite summer resort, and the popular rendezvous for the Sunday School excursionists of Montreal and other places. This was once a part of the estate and was sold about 1853 after the death of Captain Charles Miller. A writer of 1820, after enjoying the hospitality of Captain Charles, in dwelling with delighted recollection upon his visit, states that the estate consisted of thirteen hundred acres, a part of which was in Vermont; from which we gather that the property extended from the present two hundred acres to Highgate, what was regarded as being in Vermont having been purchased and secured in harmony with the laws of that State. The student of Canadian history will be familiar with the troubles that arose between the English and American governments in 1837 over the disputes concerning the Maine and New Brunswick boundaries, resulting in the Ashburton Treaty of 1842, by which the Imperial Government evidently yielded the claims of the colonists for the sake of peace with the States. The treaty, fixing the boundary line at the forty-fifth parallel of latitude, resulted in the loss of much Canadian territory; and thus the Canadian portion of "Miller Homestead" became reduced to its present proportions.

The "line-house" has become a fruitful source of local excitement and social discord through the existence of

this "imaginary" boundary line. The line ought to be made several feet wide, and be held as Crown domain upon which no one could lawfully build, for as it is houses are built contiguous to public highways, and extending into both countries, being used for mercantile purposes, more especially illegal liquor selling. When the officers of the law appear at the "line-house," the occupant always contrives to have his goods on the other side of the line. Amusing and exciting have been the scenes witnessed at the raidings. Double partitions, false floors, trap doors and other ingenious devices have all been invented, especially for the purpose of circumventing the liquor laws of the different nations and distressing quiet and law-abiding citizens. When the law bailiffs of both countries agree on an attack and join in concerted surprises confiscations and arrests follow, but even this method has been known to fail, by giving the "tip" beforehand. Such line-houses as those below Abercorn and near Mansonville in Quebec have witnessed many stirring occasions.

Running over the hill and in front of the house which Charles Miller built is the public highway leading from Canada into Vermont, and as it crosses the boundary line one observes on the opposite side of the road one of these peculiarly constructed line-houses, the main part of the house being on the Canadian side and built up to the boundary line, while a box-like addition about large enough for a parlor protrudes out of the architectural line into American territory.

It is this peculiar house, so adroitly situated, which has made it possible for us to trace the recognition of family relationship between the families of Peter and Jacob Miller, for there is a remembrance in Bridgewater, N.S., of what "Uncle John Miller" (1811-1898) used to tell of a visit which he made long ago to his cousins in this locality, and the impression which this line-house made upon his mind.

Removed from the noise of city life and the excite-

ments of large social attractions, Peter Miller and his descendants gave themselves to the development of pastoral life and the promotion of religious interests; their farming operations added to the wealth of the country, but it was their religious devotion that we particularly wish to emphasize, as the encouragement which they afforded made for the general higher quality of citizenship, wherein lies the real wealth of a country.

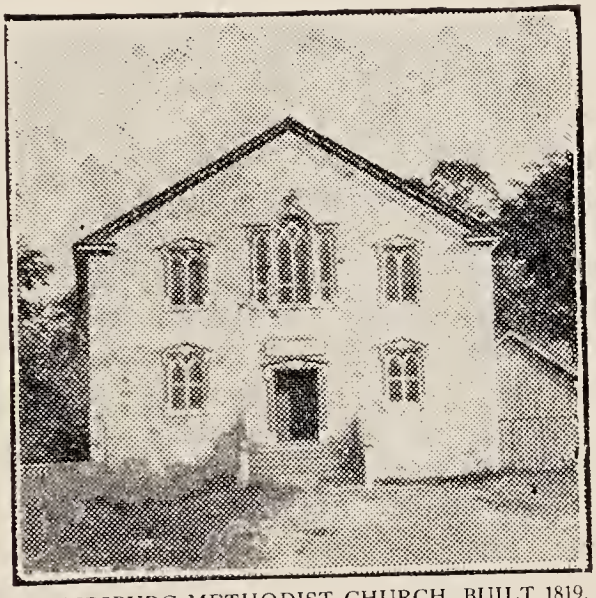
The pioneer settlers waited long for Christian ministrations. From the time of Peter Miller's location in St. Armand in 1784 to the advent of a Methodist minister in the new settlements about Missisquoi Bay was at least fifteen years! Lorenzo Dow, an erratic character, greatly perplexing the conference, was appointed in 1799 to the Essex circuit, which was only on paper. Undertaking the work, he labored during August, September and October of that year, taking in settlements in Sutton, Dunham and the border country of Vermont. This was the first conference appointment in the province of Quebec. At the next conference Essex circuit was reported with a membership of 274; we doubt not that our hero, Peter Miller, was one of the number. Fletcher, in Vermont, was included in the circuit. In 1806 Fletcher was separated from the Canadian part of the work, and an official resolution was passed which is still to be seen in the circuit book preserved in the Methodist parsonage at Philipsburg, ordering that the name of Peter Miller should have the same place in the book connected with the Canadian work that it had before Fletcher was taken off. For a number of years a stone building, which still stands on the hill going from St. Armand Station to Philipsburg which is situated on the shore of Missisquoi Bay, served the purposes of school house and preaching place. Peter lived long enough to witness the near realization of a church erected for the worship of God according to the Methodist faith. He died in 1819. An Episcopalian Church was already in existence at St. Armand. But in 1819 the ground was

secured at Philipsburg and the erection of the Methodist Church begun—the first church in that locality. Mrs. Miller survived her husband thirteen years, being at her death one hundred and one years of age. Really, pioneer hardships seemed to make for longevity—perhaps after all, were preferable to our modern nerve-exhausting rush. To the east of the present St. Armand Station a few rods, and on a rising ground, a little hedge-surrounded cemetery affords the last resting place of these Methodist pioneers, together with many of their descendants to the third and fourth generation.

Captain Charles Miller, hospitable and generous, continued the agricultural life to the day of his death, content with performing the duties of private citizenship, but greatly beloved by his neighbors and family circle. The war of 1812 and the rebellion of 1837 found him active and loyal in defending British interests. Many of his children, of whom there were eleven, removed from the neighborhood. His first child, Peter, died young; three remained unmarried. One daughter, Agnes, who married John Cooper, retained an interest in the old home, which is still occupied by her daughter and grandchildren. Her brother, Thomas Cooper, born near Stanstead, Que., in 1833, died in Boston in 1896, having persevered against great odds, and choosing a sea-faring life made himself notable as a captain, pilot and ship owner. He was an example of fearlessness, honesty, rapid decision and action, aggressiveness, and a passion for work. A son of Charles Miller, Nicholas, removed to Campbellford, Ont., where his descendants are to be found connected with the Methodist Church. A daughter, Margaret (1807-1899), married the Rev. Matthew Lang, and with him travelled Stanstead, Odelltown, Quebec, St. Armand, Belleville, Kingston, Montreal, Dunham, St. Johns and Chambly circuits. The Rev. Matthew Lang was book steward in Toronto 1835 and 1836, and chairman Bay of Quinte District in 1840, and of St. Johns in 1849. While

stationed in St. Johns, he went one Sunday afternoon (February 21st, 1850) to conduct a class meeting in the soldiers' barracks, was taken ill suddenly and died before returning to the parsonage. His family consisted of nine children, nearly all of whom settled in the United States —in Toledo, Alburg Springs, St. Albans, Boston.

A daughter given to the Methodist ministry and generous gifts for the building of a Methodist Church, of which he was one of the first Board of Trustees, represent



PHILIPSBURG METHODIST CHURCH, BUILT 1819.

something of the relationship of Charles Miller to Methodism and his helpfulness to his race.

It is fitting that we should conclude this chapter by the following outline history of Philipsburg Methodist Church, and the accompanying cut of the church as we saw it on a visit in the spring of 1907.

Philipsburg Methodist Church, solidly built of the native marble, undressed, but still as white as ever, neatly painted within, and furnished with modern circular seating, with the accompaniment also of memorial art windows, is probably the oldest Methodist Church in the provinces

of Canada which has been in continuous use. It is to the honor of Missisquoi county that it has dealt with kindly hands and has preserved in excellent condition this landmark of Canadian life.

The St. Armand and Philipsburg circuit dates from 1806. Previous to this date the pioneer preachers were on the ground, however, and following up the new settlers with the ordinances of religion. On the fly leaf of the stewards' book that came into existence in 1806 there is this entry "Whereas Fletcher's circuit has been divided, the former records may be found in the stewards' book for that circuit." Quoting from information from the present pastor, Rev. Wm. Adams, we may say that the first official entry in the stewards' book is dated 1819. Previous business has been lost to history. The historian may not be surprised to find that in the first fourteen or fifteen years with everything in a formative condition, and the people not fully impressed with the historical value of their proceedings, confusion and irregularity might characterize them, and their records kept in temporary form may have easily been lost. In the entry of 1819 the ink has become faded but the one steward's name which can be deciphered is that of Abraham V. V. Hogle.

At the date of September 25th, 1806, the Methodist classes in connection with the Dunham and St. Armand circuit were as follows:—

Missisquoi—North and South.
Stanbridge—West and East.
St. Armand—North and South.
Dunham—North and South.
Farnham.
Sutton—North and South.
Potton.
Huntsburgh—East and West.

According to Cornish—encyclopedia—the ministers in charge from 1806-1813 were 1806 Henry Eames and Reuben Harris, 1807 Gerhsom Pearse, 1808 Oliver Sykes, 1809

Lansford Whiting, 1810 Heman Gartick and Timothy Minor, 1811 Stephen Sornberger, 1812-1813 John T. Adams and William Ross.

At the time of the war of 1812 a break occurs in the records. After the war St. Armand starts out separated from Dunham, evidently not the least weakened by war. The ministers were 1818 Richard Pope, 1819 Richard Williams, 1821 Daniel Hillier, 1822 James Booth, 1824 John de Putron, 1825 Matthew Lang, 1827 William Squire, 1829 James Knowlan, 1831 Thomas Turner, 1832 Inghram Sutcliffe, 1833 Matthew Lang, 1835 John Tomkins and John Borland, 1836 James Booth and Richard Garrett, 1837 William Squire and Thomas Campbell, 1839 William Squire and Malcolm McDonald, 1840 R. Hutchinson and M. McDonald, 1842 R. Hutchinson and H. Montgomery, 1843 H. Montgomery and R. A. Flanders, 1844 W. M. Harvard and R. A. Flanders, 1845 J. B. Selley and R. A. Flanders, 1846 J. B. Selley, W. E. Shenstone and C. Silvester. The long list of successors of these pioneers includes Wm. Scott, Edmund S. Ingalls, Gifford Dorey, James Norris, Francis Hunt, John Davies, John Armstrong, T. W. Constable, T. Kelly, Allan Patterson, Charles R. Flanders, Robert Laidly, James E. Richardson, R. Robinson, S. Teeson, Hiram Fowler, Isaac Wheatley, William Williamson, E. S. Howard, George H. Porter, William Rilance, William Adams. Surely it has been no vain thing to have such a roll of godly men shedding the light of their Christian life upon the community, and living to make themselves respected that they might also win respect and honor for their charge and people!

It was during the ministry of Rev. Richard Williams that the Methodist Church was built at Philipsburg. The deed of land was passed on the 7th day of October, 1819, by Philip Ruiter and James Taylor. Ruiter is both a U. E. loyalist and Palatine name. The deed was made to a Trustee Board consisting of Rev. Rd. Williams, and Messrs. Garrett Sixby, A. V. V. Hogle, Charles Miller,

James Blair, James Abbott, Jacob Gaylor, Artemas Turner and Alanson Kilborn. The Parsonage was built in 1825.

Under the ministry of Revs. G. H. Porter and William Adams the church has been completely renovated and is now in a progressive condition. Painted walls, modern circular seating and beautiful memorial windows combine to make it a house where one may gladly and reverently draw near to God. The memorial windows

MILLER TYPES
from St. Armand.

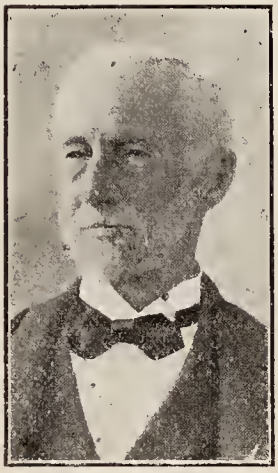
GEORGE MILLER
Son of Charles
born at St. Armand, Que. April 7, 1797,
lived and died in Florida U.S.A.
May 14, 1878.

NICHOLAS MILLER
Son of Charles
born at St. Armand, Que. Feb. 8, 1801,
lived and died in Campbellford, Ont.,
June 24, 1884.

contain the following names of former pastors:—R. A. Flanders, Francis Hunt, C. M. Hitchcock, Barnabas Hitchcock, Hugh Montgomery, William Scott, and of the following congregation:—Margaret and Charles Miller, Alexander B. Struthers, Samuel and Philip Embury, Annie A. Pharaoh, James and Jessie Symington, John K. Montle, Jane R. Montle, Hiram and Huldah Fleming, Mary Brown, Hollis and Robert Hastings, Robert and Henry Crothers, Sarah S. J. and George Hastings, Augustus F. and Eunice Hogle, Abram and Miriam Hogle, Rodney and Carleton Reynolds, William and Mary Jordan, Bertha Mary and

Mary E. Morgan, Edward Jordan, Morgan and Mary Hastings Morgan, Col. Garrett Sixby and Bertha, wife of George Sixby.

All of which suggests that an honorable, christian inheritance has been transmitted to the young people of to-day. Original centres of influence have changed from Eden and Ararat, from Egypt and Jerusalem, from Athens, Rome and Worms; even the banks of the Shannon may forget that the Methodist Palatines ever lived there·



J. NILES GALER
of Dunham, Que.
Great-grandson of Peter Miller, U.E.L.
Born 1824.

and while the Province of Quebec may find itself reshaping its working forces and restating its claims to commercial attention, there may appear in places a seeming decadence of spiritual christianity in this province, yet it may be only that truth, life and religious freedom may appear on a larger scale elsewhere. The changing of the soil is the saving of the seed. But Philipsburg may still fulfil : mission as a nursery for the nurture of strong, christian citizenship.

Among the descendants of Peter Miller are to be found Mrs. Dr. Yates of Dunham, Que.; the late Mrs. Dr. F. R. England, of Montreal; Mrs. Dr. Bradley, of St.

Armand; Dr. Garrett Galer; Mrs. Dr. Savage, of West Brome; Mrs. E. E. Spencer, Ex-M.P., of Frelighsburg. Those who have long known Dunham Methodism remember appreciatively J. Niles Galer—"the backbone of Dunham Methodism."

We conclude this chapter, also, with the assurance that pious ancestry has been a benediction, and that the answer to holy wishes and the fruit of godly example continues through successive generations. The patriarchal blessing is a morning shower and a midday sun, transformed into flowers and fruitfulness. The "wicked are like the chaff which the wind driveth away," but of the righteous it is said, "his seed shall be blessed in the earth." Goodness and conscientiousness, brain power and alertness, industry and exalted idealism are capable of reproduction, and herein lies our hope of the betterment of the race, as through education we co-operate with the graces of the Holy Spirit.

CHAPTER XI

In the Land of the Napanee--Garrett Miller, U. E. L

On thy waters enticing, afloat and alone,
Mid thy banks Napanee, let me find Nature's home,
Where in quietest pose, there is freedom from strife,
And thy rapturous calm is suggestive of life.

Here the tributes are score, which attend on thy graee,
To make valley and hills an enamoring plaee;
For the woodbine abounds, and the tansy is near,
And the wild flax and lily, to banish my fear.

While the skies all aglow, soft and blue overhead,
Witness generousness true, show that love is not dead;
And the swaying white elder, and modest blue mint,
With the buttereups wealth, of true love are a hint.

And the ambitious basswood for freedom aspires,
While the bittersweet climbs about till it tires,
And the wild daisy smiles, taking time to think on,
While the treasures of moments are gliding along.

Through the popple's white leaf and the poplar's tall head
Come the lessons of patienee and courage ne'er dead;
While the feathered folk sing all uneonscious of grief,
And the lessons and song bring my tired heart relief,

To thy broad, branching elms that of dignity speak,
Joins the kindly old oak, arm of strength for the weak,
While thy terraced banks rising, now rolling away,
Enfold thee, defend thee, or asleep on thee lay.

Mid thy calmness I drift with the flow of thy stream,
In my reverie lost as a man in a dream,
Or I rouse me to find thy resources are full,
Toward Tomorrow, they flow as life grows from the school.

There are eurves in thy eourse and the banks head the way,
As the Allwise and Kind drops the veil o'er today,
Sometimes hidden and deep, like retired lives unknown,
Then outspreading to view, in the glare of renown.

And thy waters keep time as they travel along,
In their secrets a dirge, or they hear a love song,
For an outstanding world of humanity dwells
'Long thy banks, with its woes and in need of thy spells.

Let me mark not the cloud, nor the death that may come
When the winter lies on thee—thy summer is run;
Little shadows are lost and forgotten through bliss—
To the toilers among us thy lesson is this.

If a rock in the way creates trouble and noise,
There are glad compensations by manifold joys;
For the whirl of the strife is a tonic for fear,
Till we laugh and grow strong when the rapids are near.

Let the strength of thy stream draw me gently along
So that God, thy great Source, fill my heart with a song,
And I rest on my way where the Life river broad
Yields its fragrance and joy to the city of God.

THE land of the Napanee River is a well favored, prosperous and beautiful locality, justly provoking the pride and patriotism of its citizens. Emptying as it does into the far-famed Bay of Quinte about one hundred and eighty miles west of Montreal, it includes on its banks the townships of Camden and Richmond, with the town of Napanee at its outlet, and the prettily situated villages of Strathcona (until recently called Napanee Mills), Newburgh and Camden East marking its course. Geologically, it is but a remnant of its former greatness, and is but a shallow and miniature stream in comparison with the breadth and depth and expanding bays that once marked its course. Its banks are limestone and, taking the water-mark of former ages, very high; the receding river having become narrower the limestone ledges are jutting out as if nature had been intent on creating stairways for the convenience of coming men. In some places the soil is lacking depth, but the decomposing limestone adds fertility, so that verdure abounds to make the land beautiful. The drive from Napanee by the Newburgh road reveals prosperous agricultural conditions, handsome

residences and grounds and the presence everywhere of a cultured and happy type of human life. It is a country of church spires, and one is impressed with the repose and ease of the outlook, suggesting freedom and generous social relationships. The roadway largely follows the hillsides, thereby giving to one the opportunity to observe in the distance the outlines of the river's former greatness, or to look down on the roofs of the present-day village life. In this locality have lived and studied some of Ontario's foremost men. The time was when Newburgh Academy was far-famed and foremost among the schools of the province, and its halls were filled with students, even from the far east. The beauty, culture and comfort of the present day is in striking contrast with the pioneer conditions of eleven decades ago.

To us who are endeavoring to pry into the early history, it seems like a strange coincidence that the Palatines should always locate on the hills by the water courses; as if the sounds of old Germany were still ringing in their ears and hearts. Of course, the pioneer kept by the waterway as the highway for his limited commerce; but he was not obliged to take to the hills, especially not the highest hills always. Yet here are the children of the Rhine dwelling for a season by the Shannon, then finding their home in America by the Hudson, and later in the persons of the Miller brothers choosing the suggestive hills and waters of three widely separated Canadian localities. All the level, fertile land was passed over, and they chose the rougher land of the hills, yet including in their prospect the waterways. The Napanee in Ontario, and the La Have in Nova Scotia, like the picturesque shores of Missisquoi Bay, afforded splendid opportunity for the play of this dominant mountaineering spirit. There has been given to these localities a choice of foliage—the maple groves are the pride of Missisquoi, the luxuriant pine gives its everlasting color to the La Have, while along the Napanee abound the stately elms.

In 1796 or thereabouts Garrett Miller, the loyalist, removed from Sorel and located in Ernestown. What a strange name was his! One wonders at its origin, and we cannot help thinking that an ancestor, probably a grandfather, had made it specially attractive by his personality. Otherwise, why should it be found in each of the provincial branches of this remarkable family. And for three generations it was continued in the Ernestown Miller families, having been specially endeared to them by the loyalist, familiarly known as "Grandfather Miller." For the last two generations no child has received his name—sad that even the good should be forgotten!

This pioneer, at once a soldier and a Christian, brought to the Ernestown community a directly connecting link with John Wesley and his work. In the revival meeting of 1752, at which Philip Embury was converted, Garrett Miller, then a boy of fourteen, sought and found the Saviour and remained faithful to his Christian professions through the long period of seventy-one years. Writing in 1864, from information gathered about Newburgh, the Rev. W. H. Poole said:—"The eye of the venerable man, who was at once a soldier and a Christian, used to brighten and his tongue become eloquent as he told of Mr. Wesley's frequent visits to his father's house and neighborhood. He often heard Mr. Wesley preach." The religious and reverential spirit which in Camden, New York, led him to say, when he expected his residence there would be permanent, "For now the Lord hath made room for us," appears to have characterized him to the end of his life.

How came it to pass that he located in Ernestown? The writer just quoted says his reason for going west was "not liking the religious atmosphere" of Sorel. How different the history of his descendants might have been had he remained east! Still, we are not satisfied that objection to the religious conditions of Quebec took him to Ernestown. Why did he not pitch his tent with his old

HAY BAY CHURCH — ADOLPHUSTOWN, BUILT 1792.

friends at Augusta? It may be said in reply that he received grants of twelve hundred acres of land further west as reward for military services. And this is true; but the land was located in the townships of Darlington, Percy, Loughboro' and Leeds, and, for some reason unknown, none of it was ever taken up by the grantee. Instead he took up a large block of land in the sixth and seventh concessions of Ernestown on the ordinary terms of settlement. It was located by what is now known as the "Switzerville road," and is at present occupied in part by his great grandson, Peter Egerton Ryerson Miller, of "Maple-lawn," Switzerville. The estate was ultimately extended northward to include land in Camden township, so that for years there was a large "Miller block" on which were the farms of Garrett and his sons Peter, John, William and Garrett—an old-time Methodist constituency.

We think that the reasons for location at this point were social and religious. The first Methodist Church in the Canadian provinces, of which we herewith present a view taken on June 22nd, 1892, had been built, and undoubtedly the word had passed down the river that the cause of evangelical religion, dear to the heart of every admirer of John Wesley, doubly dear to those who had known his face and form and had felt the force of his words, had taken root in Canadian soil as a tree of the Lord's planting. There was rejoicing in every Wesleyan heart. Every Wesleyan shanty heard a prayer of thanksgiving at the time of the evening meal, when the word had come that the enterprise had started! Little could those pioneers have foreseen what that little beginning would mean for Canadian patriotism and the national Christian consciousness. It is not difficult to see how Canada was under obligation to this forward movement of 1792, when at the time of the attempted rebellion among the Northwest Indians in 1885, it was repeatedly said that not one Methodist Indian was found disloyal to the government. Methodism, which has repeatedly sent its

greetings to our British Royalty and honored the Sovereign by honoring the Representative of the Throne in Canada, has by its work among white men and red men made it easier for Britain to rule in North America. When we remember that Methodism is the largest Protestant Church in this Dominion, it is no small item of the National assets that we are emphasizing. The Hay Bay Church with its first *clerically* organized class meeting represented the beginning of all that gracious spiritual influence, making for Scriptural holiness which has since touched the social and religious life of Canada. How strategically that church was located on the back concession line where the waters of the Bay of Quinte, through Hay Bay, dash against the shore! It was almost no particular locality; the church could not be localized and forgotten; it could not be limited to the religious requirements of one small community. The location was suggestive of the cosmopolitan character of modern Canadian Methodism, and it drew to the ministrations of the church from a far extended constituency on either side of the Bay. How the hearts of the boatmen must have thrilled with sacred emotion as they rowed toward the great camp meetings of those early days, and the notes of Methodist hymns and the shouts of a praying people were wafted to them from the shore line! Thus Garrett Miller was drawn to where

> "All harmonious human tongues
> Their Saviour's praises speak."

What quarterly meetings were those which convened on Friday and lasted Saturday and Sunday, and represented the whole circuit!

And was not Elizabeth Miller Roblin already living on the middle concession line of Adolphustown, where the old homestead is still occupied by Roblins? Her husband had died in 1788—four years after settlement began. The subscription list for the building of the church in 1792, and which is preserved among the Allisons, is said to have been as follows:—

	£	s.	d.		£	s.	d.
Paul Huff...	10	0	0	Peter Ruttan	4	0	0
Peter Frederick ...	4	0	0	Joseph Clapp... ...	5	0	0
Elizabeth Roblin .	12	0	0	John Bininger... ...	1	0	0
William Casey ...	7	0	0	Conrad Vandusen..	15	0	0
Daniel Steel... ...	3	10	0	Heney Hover... ...	8	10	0
Joseph Allison ...	5	0	0	Casper Vandusen...	2	0	0
William Green ...	1	0	0	Arra Ferguson... ...	3	0	0
William Ruttan ...	10	0	0	Daniel Dafoe... ...	2	0	0
Solomon Huff... ...	2	0	0	Andrew Embury...	2	0	0
Stophel Garman...	2	0	0	Henry Davis.... ...	4	0	0
John Green..	3	0	0	William Ketcheson.	2	0	0

The second largest subscription represented the widow's mite. Playter pronounces it "liberal," and adds, "the Roblins of the Bay of Quinte have always been hospitable and liberal minded people."

The subscribers included old friends and neighbors of Garrett, and such considerations, together with a desire to be in the locality near to his widowed sister, decided him to locate where he might also have fellowship with kindred spirits in religious exercises.

This old church, still to be seen where the waters lash the shore, exposed now to the sacrilegious uses of owls and farm conveniences, neglected by those who might.

"Have treasured it long as a sainted prize."

but who parted with it for a trifle, was the scene of the first winter court of the Midland Division, which was held in January, 1795. Methodism has forsaken this early house of prayer because her churches, more convenient and splendid, have multiplied in every direction. Localizing the cause resulted in shifting the centre of influence in Adolphustown, and in 1784, the centennial of the landing of the first U. E. loyalists, the centennial church, a beautiful and commodious modern church, was built on the middle concession line where it is attended by a large and devotional congregation largely representing the pioneers who built the first church.

Hay Bay church was four years old when Garrett Miller moved into the wilderness of Ernestown. With that church for the remainder of his life he identified himself —it was only twenty-five miles from his shanty home, perhaps more by the bush roads or the river courses—and he became a sympathetic outpost for the extension of Methodist influence into other communities, as they arose through the settlement of the country.

In his work on "Case and his Contemporaries," vol. I, page 327, the late Dr. John Carroll refers to the "German-Irish Garrett Miller of Ernestown, a Palatine, and the grandfather of Rev. Aaron Miller." He had become known as a loyal Methodist and centre of religious influence. Fifty-eight years of age he was when he started to carve out a home in the forest, and in the good providence of God lived to enjoy his work and fulfil the mission of his life for another twenty-seven years. Let the youthful reader, who probably has never looked on the struggles of the modern settler in the Canadian backwoods, try to conceive, if he can, what it meant to a man of fifty-eight with a wife and ten children, the youngest four years of age, to undertake the hardships of bush life. What powers of physical endurance he must have possessed to endure the poverty, the travel, the hardship of war, and the fatigues of pioneer life, and be able to give twenty-five years of service to land clearing! And what religious contentment and perfect confidence in God must have pervaded his life that he persevered so courageously, and with such masterly strength of purpose, example and achievement to the end! In the end he was the righteous seed grown to the ripened and well developed corn in the ear, whose fruitfulness continues through succeeding generations.

Of his neighbors in Ernestown one might, if space and time permitted, write volumes concerning their origin, early achievements, and social, municipal and religious influences; that, however, does not come within our purview.

Of one, however, we will speak briefly inasmuch as in the genealogical histories the name is more frequently associated than is that of any other one family This was John Shibley who, before the Revolutionary war, had married Ellen Godinier, and who, at the close of the war, either could not, or would not, live under other than the British flag. The Shibleys were of Swiss and Dutch origin with Lutheran training. John Shibley the elder married in America Ann Wergman, and of their family of nine children only the eldest one, John, with his wife, came to Canada. Their destination was at a point west of Bath long known as "Shibley's Point," but now better known as "Finkle's Point," and once famous for its ship-building enterprise. Mrs. Shibley was a woman of sterling character, masterful in purpose and inspiring in her energy. It is related of her that as the boat in which she and her husband were paddling along the shore reached shallow water at the point for which they had been looking, she grasped an axe, sprang from the boat, made her way to shore and cutting a tree exclaimed, "I have cut the first tree on our farm!' From the old homestead in the front of Ernestown the family later removed to the township of Portland, from whence it has extended its influence and prestige in the counties of Frontenac, Addington and Lennox. It is to be noted that whereas the religious tendencies of this family were towards Lutheranism and Anglicanism, it was by those Methodist influences which Garrett Miller represented that the spiritual and social advancements have most largely accrued, and in the avenues of Methodism many of the descendants of John Shibley have been most actively engaged.

When William Losee came to Adolphustown in 1791 he was the first Methodist preacher appointed in Canada, and so far as can be learned but little effort had been made to preach the Gospel in that locality. The soldier Neal. a local preacher, had been doing work in the Niagara country, and a class had been formed there; another

soldier, Tuffy, had been preaching at Quebec; at Augusta shortly after 1778 the first Canadian class meeting had been held; but in Adolphustown there appears to have been no attempt made towards religious advancement until 1788 when Lyons, an exhorter in the Methodist Episcopal church, came to teach school and on Sabbath days held services among the people. At the end of Losee's year the Kingston circuit, as it was called, reported a membership of 165. In addition to the Adolphustown church, he had on its completion built another in the front of Ernestown about three and a half miles east of Bath, on a high bank of the Bay shore, and with a beautiful prospect looking southward. This was the locality known as Parrot's Bay. The principal contributors toward the enterprise were, according to Playter, James Parrot, John Luke, Robert Clarke and Jacob Miller. This Jacob Miller, Dr. Carroll describes as a "pure Dutchman" direct from the old land. A distinction has always been made between his descendants and those of our hero, in the sense that they were unrelated, the one being Dutch and the other German-Irish. Jacob's descendants have been loyal to Methodism through all their history, and Thomas Miller is an enthusiastic official of Beulah church on the Bath circuit. The Lakes and the Clarkes married into the families descended from Garrett Miller.

The circuit known at first as Kingston was called Cataraqui from 1792-1795, Bay of Quinte 1795-1840. In 1841 Bath and Napanee circuits were formed out of it, and in 1851 Newburg circuit was created Kingston circuit had been made also in 1822. The Kingston, Napanee, Picton and Belleville districts now represent the country that was at first touched by the Kingston circuit.

What militant and triumphant preachers Garrett and his neighbors listened to! From 1796 on there were Elijah Woolsey and Sylvanus Keeler, Samuel Coate, attractive and popular, Hezekiah Calvin Wooster, who spread "wildfire" and was instrumental in great revivals (one of the

younger Millers was named in remembrance of him), Darius Dunham and the erratic but devoted Lorenzo Dow, William Anson and Daniel Pickett, who was one of the first to preach about Belleville, J. Sawyer, Peter Vannest and Nathan Bays, the accomplished and fearless, T. Madden and the notables Henry Ryan and William Case, Luther Bishop, Elias Pattee, Ninian Holmes, Cephus Hulbert (after whom was named another grandson), Chandley Lambert, Joseph Lockwood, Thomas Whitehead, P. Covenhoven, Edward Cooper, Isaac B. Smith, John Reynolds, David Culp, Ezra Adams, John Rhodes, Nathaniel Reeder (during whose ministry, in company with Thomas Madden, a marvellous revival spread through Fredericksburg, Adolphustown and Ernestown and lasted for fourteen months, during which time three hundred persons were converted), Isaac Puffer, James Wilson, James Booth, Robert Jeffers, D. C. Spoke, C. N. Flint, F. Medcalf, J. G. Peal, Wyatt Charberlain, and no doubt others who at times interchanged or assisted in such special events as quarterly meetings and camp meetings. The Methodists of those days certainly had the advantage of variety over those of our days. Short terms and large circuits had the effect of making the Methodist preacher the most interesting personality that could visit the new settlement. His message, conceived not in view of the danger of repeating himself to a reading and well informed congregation, but in the light of his observations made among the people was always sympathetic, sometimes sternly so, and the people accepted his word as from God. The soldier, trained to obedience, rejoiced in such an aspect of the gospel ministry.

Garrett Miller's humble home near the "Gore" was a lodging place for the preacher as he wended his way from one settlement to another, or sought out homes where his visit might result in good; it was open also, as his father's in Ireland had been, for the preaching of the Gospel, hence it became instrumental in the creation of a new "appointment."

Similarly the widow Roblin's house, which was larger than the ordinary, and consisted of two log houses built together making thus two or more good sized rooms, was the preacher's headquarters—his lodging and washing being a contribution to the work.

Before the death of Garrett "Switzerville" had become a preaching place duly recognized. Peter Switzer with his sons Philip, Christopher and John, and his daughters Mary, who married an Empey, and Margaret, who married a Neville, some of whose descendants are still to be found in that section of Ontario, made up such a considerable portion of the community as to readily give it a name. Christopher Switzer's was the preacher's occasional stopping place.

Hard by the Switzerville chapel on the road leading directly southward from the village of Newburgh and about three miles distant there was created the usual accompaniment of a cemetery. In what year this took place there are no records to enable us to say with accuracy. There is evidence of the existence of the appointment in 1822. And as every one in the locality seems to have always taken it for granted that their friends should be buried in the church cemetery it is more than probable that the old U. E. loyalist, Garrett Miller, who died in 1823, was buried in the same plot. Years afterwards an attempt was made to under drain the ground and in the confusion which resulted the markings of the old graves were lost. Of that matter the resurrection morning will take care. It is the spirit that quickeneth; the flesh profiteth nothing; and the spirit of that pioneer, in every way worthy, and who amid many hardships maintained Christian constancy, lives on in his numerous and widely scattered descendants. "The righteous shall be had in everlasting remembrance;" "his seed shall be mighty upon earth;" "by their fruits ye shall know them."

CHAPTER XII

PIONEERING

HORSELESS CARRIAGES.

My arms they are strong, and my strides they are long;
While my vision is keen to see;
And my intellect's clear, while no hardships I fear
In this land of the brave and free.

I'll level the wood, I'll break up the sod,
My litle shack I will uprear,
Where hunters once trod, an altar to God
I will raise for my evening prayer;

And my acres shall grow, till from pine-bush and snow
Golden fields my barns overflow;
Until under free skies my broad gables arise.
And home with love's light is aglow

OUR illustration represents two sorts of horseless carriages to be found in the same locality in a certain part of Nova Scotia; it is a suggestion of ancient struggle and modern progress.

The first settlers in the Bay of Quinte country in 1784

had no cattle. The first cows were given to the pioneers by the government. The first cattle were brought up country from Montreal and represented the advent of prosperity. When they came, oxen and the slow toiling carts (at first "jumper" a sort of rudely constructed sleigh that slid along on the mud), were as much appreciated then as the horses and wagons are now. When roads were passable it was with great satisfaction that the heads of families rode to the "meeting house" while the young people, after the labor of the week, found it refreshing to walk five miles or more to the same service. Look at one of the best outfits of those conditions—two oxen under the double yoke swinging and bending their heads lazily; the wagon consisting of two wheels with the tongue attached to the yoke, the bolster on the axle, and on the bolster without the superfluous and unknown luxury of springs was built a box-like affair—a board across it did for a seat, a bit of patchwork quilt for a cushion, some straw or evergreens for a foot rug, lap rug there was none, and a calico sun-bonnet far surpassed parasols. Yes! Such a carriage took our ancestors to church; and they went regularly. If the young folks were wee folks, and they with the wife filled up the ox-cart, then the good husband patiently walked by the side of his cattle, occasionally disturbing their dreams by reason of a whip made from a new cut sappling. Red handkerchiefs, shirt sleeves and sunbonnets added variety enough to the appearance of a congregation where the preacher counted himself happy if he got a new suit of homespun once a year, and where the soul of the people expressed itself in luxurious and uncritical singing of those old-time theological and experiential hymns. Ox-carts were good things for even church work; electric cars and steam-cars go so fast that now-a-days people fly away from the churches

And the churches and the services connected therewith were simple in the extreme. Often-times the church was merely a closed in frame set on a rudely built founda-

tion of stone, or on no foundation but a few posts. The windows were square topped, and with small panes of glass, and window sash, doors and frames all made by hand as were also the nails that were used. The boards, too, were sawn by hand, the saw pit being used when two men could labor with the same saw. The pulpit was a rudely constructed table, set on a slightly raised, and usually responsive platform of single boards not very substantially stayed. Seats at first consisted of boards laid on blocks of wood. It was not difficult to bring the people to such places to hear the Gospel preached and no modern city preacher addresses more appreciative congregations.

But churches and even ox-carts were rather an after thought. The first step in pioneer life was to find a way through the forest. This was done by "blazing" the trees, that is cutting a chip with an axe from the trees so as to mark the course one had taken. Once a correct course had been thus marked out the woodsman proceeded to widen his pathway by clearing out the underbrush and trees that were in his way. The trees were cut into lengths and thrown crosswise into swamp holes so as to make firm footing. Streams were sometimes crossed on foot by walking on trees felled from opposite banks. In the absence of bridges the cattle, and even horses when introduced, had to ford or swim the streams. The first bridges were far removed from the plank and iron structures of the present day, and for the most part consisted of stringers supported by abutments made of sticks of timber built up in quadralaterals, and across which were laid numerous pieces of split cedar. "Corduroy" road, made of logs of trees laid crosswise of the road and placed closely together, was the regulation type wherever there were special difficulties in roadmaking such as unduly steep hills or wet and boggy hollows.

In entering upon his work of clearing a farm the settler's most important tools were an axe, a cross-cut saw

and an auger. With these he built his first shanty, which was usually a hut twelve feet by eighteen feet, one storey high and roof sloping one way. The walls were made of logs, piled one above the other, the ends being notched into each other and fastened down by wooden pins driven into auger holes. The roof at first was made of logs, first split and then hollowed out like troughs; these were laid backs down, with others reversed over the upturned edges. The floors were made of handsawn boards. The cracks between the logs were "chinked," with chips driven in and covered over with mud plastered even with the inside surface of the logs.

The furniture was also hand-made. The table, a handy cross legged one, or a more elaborate one with four strong corner posts stayed with stringers, had a top made of home-sawn boards. For chairs, there were at first stools made of slabbed pine blocks into which were inserted legs made from the limbs of trees. The bedsteads were made in the corners of the rooms, by inserting pieces of timber into the logs of the walls, and supporting them with an upright at the corner. An auger and an axe were equal to almost any requirement. The first mattresses were abundant supplies of green pine boughs. No wonder the pioneers were healthy.

When the circumstances of the pioneer improved he gathered his neighbors for a "bee," had a "raising," and put up for himself a log house, which might be twenty-four feet by thirty-six feet and twelve feet high, with logs hewn to flat surfaces, and a roof made of boards and shingles, the house being set against the broad side of the shanty, which then became a commodious kitchen.

The first summer the settlers were in Kingston township they lived and slept under the shelter of trees until they could build something in which to spend winter. The first crop those settlers had was secured by every man taking a handful of turnip seed out of the quantity which the government supplied to the settlers freely and scatter-

ing it upon the ground where he could. It proved to be good seed on good soil.

The clearances on the farms were made mostly in winter time by felling the trees, cutting them into lengths and piling the brush. In summer, when dried they were burned. Out of the ashes the pioneers made potash which was readily an article of commerce and secured the necessaries of life.

The government supplied ploughs and seed to the settlers, who with their oxen roughly broke up the land, then scattered the seed and harrowed it by means of heavy branches of trees which were drawn over the ground by the oxen until the seed was covered.

Under such circumstances the people were not discouraged but rapidly improved. When Bishop Asbury crossed the St. Lawrence and visited the Canadian Methodist societies along the St. Lawrence as far west as Kingston he said:—"Our ride has brought us through one of the finest countries I have ever seen. The timber is of a noble size; the cattle are well-shaped and well looking; the crops are abundant on a most fruitful soil."

Undoubtedly the pioneer had to resort to contrivance and ingenuity to maintain a living. His industry and thrift, his sobriety and godliness rewarded him. Taverns and "stopping" places were soon in the land, and in instances half a dozen of them scattered along roads to waylay the thirsty traveller, where happily there are now none. They did their disastrous work, and those of the early settlers who patronized them soon lagged behind in the march of progress and prosperity. The good sense of the sober and prosperous citizens wisely drove the evil traffic at length from many places where it had wrought its mischievous work. Would it were driven from all this fair land!

Hunting, trapping and fishing were providential sources of "income." One has told how on one occasion he subscribed two dollars at the Methodist missionary

meeting, and knew not where the money was to come from. The next day he set his traps. The day following he found he had a beaver, whose skin he sold for four dollars. The subscription in that case as in many others appeared to be a good investment. Another has told how the wolf once trapped becomes a coward, and ceases to fight—wolf nature!

The German-Irish farmers were as shrewd, practical and sagacious in their methods of living as the modern German. Of the latter it has been said, he will thrive on Canadian land where other people will starve. The earlier pioneers came to grow rye extensively, and they discovered that the strength of rye straw in cattle feeding surpassed that of any other straw. But the cattle also were wise. Rye straw was coarse and the cattle would only eat it when starved to it. The farmer, therefore, kept all other straw out of the way. It was rye straw or nothing. And his cattle flourished. Then he made contracts to feed his neighbor's cattle for the winter and bring them out to spring in good condition. And in time a profitable export trade of cattle sprang up, which added to the material resources of the community.

The first means of warming and lighting the homes was through massive fire-places on the one hand and pine knots on the other. Enterprising pioneers built themselves large stone chimneys at one end of their house, and this was prepared for the fire-place with stone floor and on which were laid large lengths of blazing pine and hard-wood. What little literature was available at that day was read in the light of the fire glow. Pine torches also lighted the settler through the woods when caught out at night, and served to keep off the wolf, whose howl was a frequent attendant of the forest wilds. Candles were later luxuries in the home life and represented an improvement on the "tallow dip."

As for clothing, there were many contrivances and economies. In summer very little was required, and the

feet of boys and girls alike grew tough as they ran barefooted among the stumps of the clearances. For winter foot-wear, the men learned to tan the skins of deer which they shot in the woods, and of these they made moccasins, or with coarser skins an article which came to be known as "shoepacks." Mittens for the hands were also made from the deer skins, or were presently knitted from yarn by the mothers and daughters, who all learned the use of knitting needles. A weaver's loom found its way among the settlers, and the processes of taking the wool from the sheep's back, carding, spinning and weaving it into cloth for home wear became familiar scenes in the pioneer homes.

The first man that noticed so much sap issuing in spring time from a maple tree, which he had chanced to wound, and touching it to his lips found it was sweet, must have been as great a wonder to his neighbors as the man of earlier days who found out how to create fire. Thereafter experiments resulted in producing maple syrup and sugar, and the families of the pioneers came to look on the "sugar bush" as an important asset in their financial affairs.

When the first wheat was grown it created the problem of manufacturing it into flour. At first a log was hollowed out, or the stump of a tree was made hollow, and in this the settlers pounded their wheat to a condition in which it could be cooked; the same treatment was given to Indian corn and it was called "samp" or "sappawn." The first mill the Ernestown settlers had was eastward down the St. Lawrence 150 miles; a bag of flour was precious in those days. Later, the government built a stone mill at Kingston Mills for the accommodation of the settlers, and it is said that the pioneers came with their grist distances of seventy miles in every direction, in many instances carrying their loads on their backs. When mills were built at Napanee and Gananoque the Kingston mill lost its patronage. It was built by Robert

Clarke, one of the U. E. loyalist settlers of Ernestown, a gentleman who also gave character to Methodism and conducted the building of the pioneer Methodist churches. His descendants are in Ernestown and about Odessa and Kingston. After over a century of existence the mill tumbled down on Saturday, August 17th, in this year, 1907.

The things which the settlers bought usually cost according to the character of those days. The late T. W. Casey, of Napanee, descendant of U. E. loyalists, and in his day a notable character, historically inclined, unearthed a number of interesting account books which reveal the luxurious prices which the pioneers paid. It is true they paid largely in kind from the produce of the forest or the farm and this helped them. The story of the Missisquoi settler who walked through the woods into Vermont and paid $14.00 for a barrel of pork, taking two days for his journey, is not in the least extravagant, and it is to be surmised that the barrel was small, inasmuch as he was able to carry it home. In the settlement about Perth, Ont., in 1817, when prices had been reduced one-half, they still revealed an altitude quite undesirable in our favored days. Flour was then $14.00 per barrel, potatoes $2.00 per bushel, wheat $4.00 per bushel, Indian corn $2.00 per bushel, beef or mutton 18c. per lb., and pork 20c. per lb. Meat, we might say, was about the only reasonably priced article. From the letter of an 1820 arrival in Montreal we learn that "good port wine was 4s. to 5s. per gal., Jamaica rum the same, good Souchong tea 5s. to 6s. per lb., lump sugar 10d. per lb., fresh butter 8d. per lb., Jamaica sugar 8d. per lb., Hyson, Steen or good breakfast tea, green—4s. 9d. to 5s per lb." At that time "three comfortable rooms" were rented in Montreal for $9.00 per month. Of course prices differed with localities, and when farm produce increased prices were reduced—a fact which does not always follow in these modern days, owing largely to the increasing influx of

population. The writer whom we have last quoted was a Methodist local preacher, and we cannot avoid smiling at his interest in "good port wine" and "Jamaica rum."

Unfortunately, drink was too often the curse of the new settlements. The liquor seller and the pioneer preacher were combatants, and the rowdies created by the former often interrupted the work of the latter. And such were the social customs and ideals of those days that it was thought a thing impossible, and even ungenerous, to attempt a social function without a liberal supply of intoxicants. In correcting these customs the strong and independent minded settlers, assisted by their ministers, played a prominent part.

And the "bee" had not a little to do towards stimulating a love for drink. The "bee" was simply a general gathering of neighbors for some large piece of work. When money was a rare thing and everybody had about as much of everything else as his neighbors had, paid employees could scarcely be found. The only alternative was to turn in and work together in common, and thus go in groups from place to place assisting each other in common. Thus the frames of churches were raised—massive timbers (whose proportions have often astonished modern builders) requiring united effort to put them in place. Houses and barns would have their walls put up in a day by such means. Acres of woods would be chopped down, or a great "logging bee" would pile up the logs that remained after the burning, by the same united goodwill and neighborly help. And, of course, there were always some then, as now, who wanted "a good time," and regarded their neighbor as of an uncanny kind if he did not supply liberal drinks. Happily there came a change and an end to all that, and largely, be it said to their credit, through the agency of the Methodist preachers. The "bee" is still a living institution in our newer localities, but without the old time excesses.

As for amusement and recreation, some was found,

more especially in the winter evenings. We may suppose that the precursor of the hand-sleigh was a slab of wood with the bark taken off. This was followed by a sawn board which slid down the snowy hills, and on which the young people stood. Later came the hand-sleigh, whose runners were fashioned out of crooked tree roots; and the hand-sleigh afforded delightful outdoor sports for older ones than children. As for indoor sports—the great amusement was dancing, and it was a trouble to the preachers. It is said it "was the fashionable frivolity of

"MAPLE-LAWN," SWITZERVILLE, ONT.
Home of Peter Egerton Ryerson Miller, great grandson of Garrett Miller, and located on a part of the lot which was taken up in 1796.

the times, and the youth met weekly in each other's houses for the purpose."

John Roblin, who was a son of the widow Roblin, at whose home William Losee, the pioneer Methodist preacher in Canada, made his headquarters, was regarded as leader of this amusement in Adolphustown. The preacher reproved him, and the next Sabbath in the spirit of repentance he attended the meeting and went home rejoicing in God. He knelt and prayed with his mother and sisters, and then went to a neighbor's where he also had prayer, and this resulted in the conversion of that neighbor, who

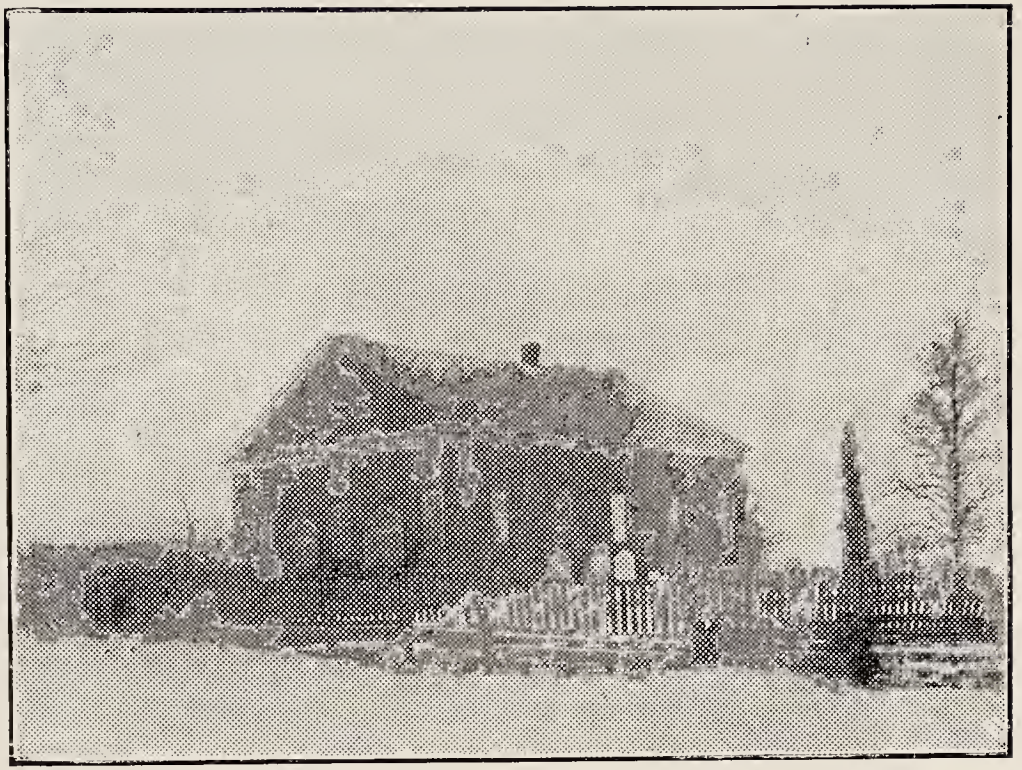
afterwards became a class leader. John, like many others since, found more joy in prayer than he had in dancing. The winter time "protracted meeting" changed the social aspect of many a community. After all the greatest social factor then, as now, was the religious service, and the minister of the Gospel, as the friend of every one, received without revealing every one's confidence, and stood as a link of communication between persons and communities—his personality maintaining a social bond. When the school was added to the list of possessions, the community was rich and contented. And why not? Along with the sense of independence there was provision for the physical, social, intellectual and religious life, for adult and youth, for the life present and the life to come; and all within the peace loving land of liberty-fair "Canada of ours."

CHAPTER XIII

Outspreading.

"The Men of Faith—the Men of Fear,
These are the gradings of our day;
One-sixth against five-sixths, makes clear
That triumph falls to faith alway."

At a time when the Bay of Quinte circuit consisted of forty-seven appointments, with three preachers in charge, and engaged the preachers six weeks to cover the ground, "Switzerville" was an important and central point. The circuit had a membership of nine hundred and sixty-six! No wonder the superintendent felt the burden of administering discipline. At what date the "chapel" was built it is difficult to determine as accounts differ. Certainly it was in existence in 1822. It was in that year that the first death in the ranks of the Canadian Methodist itinerancy occurred, and in connection with Switzerville. J. G. Peale, the indefatigable, soldierly, persevering and attractive superintending preacher of the circuit, had reached Adolphustown on Saturday affected somewhat with a cold, but took his appointment on Sunday morning at Hay Bay church. During the night the bay had frozen over, and the water had become glare ice, too smooth to walk on, and still dangerously thin for a horse. Resolved to fulfil his engagements the preacher walked across the ice with only stockings on his feet, and then proceeded on his way, a journey that must have meant twenty miles or more. Getting overheated in church and chilled on the ice, he was not well when he reached Switzerville chapel; yet he conducted the service. At the close he importuned a local brother to lead the class, but through modesty because of the minister's presence he declined;



SWITZERVILLE CHAPEL, ERNESTOWN, ONT.

so that the minister did this work also. Afterwards he went to Christopher Switzer's, his usual resting place, where he was taken worse, became delirious and died. In his delirium he said "Father Switzer might have led the class." The reference would be to Peter Switzer. By this circumstance the existence of Switzer's chapel at that date is established.

The church has been made famous by the conference held in it in 1828. Other conferences had been held before, notably Elizabethtown near Brockville (1817), Niagara (1820), Hallowell (1824), Hamilton township (1826), and in Hamilton village (1827), but those were under the supervision of the Methodist Episcopal church in the United States. But the conference in Switzerville marked the beginning of the history of Canadian Methodism as an independent church. Bishop Hedding was present, and it was the last time that an American bishop presided. The first Canadian Methodist Ordination service was held in connection with this conference, and the Rev. William Case was elected the first general superintendent of Canadian Methodism. What a humble beginning was this first "conference church" as compared with its successors all over the land! And how highly honored were those people of Switzerville and environs! The memory of Wesley was there with those humble farmers, and there was the kinship of Philip Embury. Surely the circumstances were appropriate for a glorious, spiritual apostolic succession.

No doubt the church received improvements as the years advanced. We knew it as having a gallery across the front end—an arrangement that characterized most of the earliest churches, east and west. Its pews were boxed with doors at the ends, and the pulpit was on the landing at the head of a short flight of steps.

The latter circumstance was made memorable by the loss of a sermon book. The young preacher, fresh from college (it was in the latter days of the church), fearful

lest he might forget something from a diligently prepared sermon, had carried his manuscript book with him containing also his list of hymns and reading lessons. The pulpit was supplied with an ancient sofa, backless, with a turned rail for support. On laying the book on this sofa the preacher found to his dismay that it vanished through a wide crack in the floor of that high platform. For once the congregation had an extemporaneous service; and at the close some officials, learning of the minister's dilemma, easily removed by means of a fence rail what proved to be a portable platform—a convenience for that occasion at least.

The people that worshipped in that church were intelligent and loyal Methodists. It was evident on one occasion that the preacher of the occasion had recently been delving in "Evidences of Christianity." His subject was Paul's address to the Athenians. He labored to produce facts in support of the Christian doctrine of the resurrection. In the class meeting that followed, it was Miss Switzer who said, "I always find encouragement for the Christian life in Christian apologetics."

On another occasion there was a financial matter to present to the congregation. There was a deficiency in ministerial salary, and the superintendent of the circuit had said it must be attended to next Sabbath. So the lessons had been read; then came the announcements. Perhaps in tones which contained some suggestion of condemnation the preacher dwelt upon the importance of the local society's standing in relation to the circuit, and then upon that of each member in relation to the honor and good name of the society, and closed with the earnestly expressed hope that the deficiency would be fully covered at the appointed time. The hymn that preceeded the sermon was being sung by the congregation, when the door of a near-by pew swung open, and—Switzer, the steward, mounting the stairs expressed to the preacher his desire to address the congregation. Turning himself to

the people he said:—"Before we close I want to say a few words. Our minister has just announced for an adjourned meeting. That simply means that we are behind and considerably behind. But I am glad our appointment is not as much behind to-day as he has stated. Since the last meeting I have received several contributions which have reduced our obligation to six dollars. And now, as the stewards have forgotten to take up the collection this morning I now propose that they pass around the contribution boxes and that we make up the six dollars. The stewards will now take up the collection." The long handled contribution boxes were accordingly passed, amid the smiles of the congregation, and the amount was secured. But oh that an artist might have been present to portray the countenance of that brother when he discovered that he had only had a nap and the sermon had not yet been delivered!

Switzerville church came to an end as a church in 1892, when it was removed bodily from its long standing foundation and carried to the village of Newburgh, where, encased in iron sheeting, it is serving commercial purposes by the railway station—a seemingly sacrilegious ending. It was replaced in the same year by a brick structure built on the lines of modern architecture.

During its history the conditions of the country had wonderfully changed for the better. Canada in 1892 was undreamed of by the men who built our first churches. "Canada with one thousand miles of frontier line," says our earliest Methodist historian! The broad expanse from Atlantic to Pacific strapped together by continuous lines of steel; the hum of industries and the mightier hum of inrushing people; the immense resources of fields, forests, mines and rivers; the military, political, commercial, educational and religious achievements; the advanced state of civilization and general comfort—all this and much more, it was impossible for the people of the first quarter of the nineteenth century to dream of. And the

ecclesiastical achievements have been just as astonishing; strifes came and divisions, and then undreamed of unions, followed by far reaching and grander enterprises in Christian achievements. And the local circumstances of Switzerville changed correspondingly. The increased abilities of the people together with the augmented list of preachers tended to reduce the size of circuits, until districts now represent what once were circuits, and circuits have almost grown out of what was an appointment, with accompanying changes in the centres of influence. For some years Switzerville has been one of five appointments constituting the Newburgh circuit, with sister churches, each built of stone, at Camden East, Newburgh, Wesley and Napanee Mills—a notable circuit in many respects.

While the Millers and Switzers were diligently employed upon clearances on the high lands of Ernestown, settlement began down in the valley of the Napanee in the township of Camden. David Perry was the first white man to build a house in Camden, and this became the beginning of Newburgh. His location was on the hillside in the north end of the village on the west side of the present Main Street and opposite to the present Aylesworth homestead. He was a local preacher. On his farm was built the first Methodist church in Newburgh—a plain wooden building of the customary type of the times—about forty feet by fifty feet with square top windows, four on a side. During the pastorate of the Rev. Charles Fish, 1854-1856, a movement was instituted to replace this church by the beautiful and commodious church now standing near the centre of the village. Unfortunately for the local historian, a disastrous fire destroyed the business portion of the village in 1886, and with the business and home of Miles Caton, who was then recording steward of the circuit, were destroyed all the old records of the circuit. Two miles down the river is another Gothic church with spire placed on a commanding rise of ground, and in the peaceful, strictly-prohibition village of Stratn-

cona. These three points—Switzerville, Newburgh and Strathcona—constitute the background on which must develope the remainder of our story concerning Garrett Miller the elder.

His family consisted of ten children of whom nine married. The eldest MARTIN went to Halifax, where he lived for a time with his uncle Jacob; when an old man he returned to Ernestown and lived in the neighborhood of Ebenezer camp ground. Some of his descendants are in the United States, one son, Robert, having settled in Pennsylvania in 1837: other descendants are in the county of Hastings, another branch in the neighborhood of Consecon, Ont., still another is to be found in Michigan, and others in Manitoba and at Aurora, Ont. Robert Miller, of Snowflake, Man., is grandson of Martin. When young he was licensed as a local preacher. He then travelled for three years in the itinerancy. From this he desisted because as he says he "took a childish notion that the ministry meant much work and little pay." He settled to farming and continued his work as a local preacher. He is now seventy-eight years of age, and is designated by a neighbor, "a splendid old gentleman much respected." His wife, who was Maria Rundle, of Columbus, Ont., died in 1898, aged sixty-four years—'a beautiful, kind, industrious lady." "Gone to a better land." Of three living children Edgar lives at Snowflake, and Mrs. John Wesley Rundle at La Riviere, Man., while Hesron Robert Miller lives at Aurora, Ont.

The following item which appeared in the Montreal "Daily Witness' of March 11th, will be read with regret: —"Snowflake, Man., March 10, 1908. The splendid farm house and out-buildings of Robert Miller, was burned yesterday afternoon with entire contents. The family were absent from home at the time of the fire."

2. MICHAEL MILLER settled in the neighborhood of Centreville, Ont. He married a Miss Empey. There were five sons—Thomas, Averal, Fletcher, John and George—

and two daughters—Ann and Elizabeth. The descendants are to be found in Napanee, Morven, Centreville, Tamworth and Lyn, Ont., and Manitou, Man. This branch, as far as we know, has given no preacher to the church, although from the honored name of Fletcher in the list we might have expected one; but it has served the country well in another honorable capacity in the person of John S. Miller, now of Manitou, Man., and for a number of years an efficient member of parliament, representing the county of Addington, Ont.

3. REBECCA, daughter of Garrett Miller and Elizabeth Switzer, was born in 1774, and died in 1869, living to the

MR. & MRS. HENRY WILSON OF NAPANEE, ONT.
Their son, W. A., and his wife with their children, of Strasburg, Sask.

patriarchal age of ninety-five years, notwithstanding war and pioneer work. She rests in the Switzerville cemetery. Her husband was Charles Bush, also a loyalist. Their children numbered six, three of whom have descendants —William, whose children settled in Philadelphia; Mary A., who married Wilson of Selby; and Julia A., who married Benjamin Clarke, son of Robert Clarke, the church and mill builder of Ernestown. One photograph is at our disposal in this connection and it represents three generations from Mary A. Wilson.

The story of Methodism in the neighborhood of Selby could not be accurately written without giving to the Wilson family a large share in the success which it has achieved. The younger men are all actively identified with the Sunday schools, young people's societies and official work of the Methodist church in thier respective localities.

The descendants of Julia Ann Clarke form a numerous list, as the genealogical table will show, and are to be found from Montreal to Hamilton and to the sixth generation from their U. E. loyalist ancestor. The connection has maintained a close and loyal identity with the church. Henry Huffman, for instance, was for fifty years a member of the quarterly official board on the Bath circuit. Others have been helpers in Sunday schools and class meetings. Nelson Clarke entered the ministry in the United States. Three Methodist ministers have been introduced into this connection—as REV. W. H. ROWSOM, B.A., graduate of Victoria University, whose stations were Matilda, Morrisburg, Quebec, Hatley and Cassville. Granby, then removed to the United States and was stationed in charge of Trinity Methodist Episcopalian church, Albany, N.Y. His widow, granddaughter of Julia Ann Clarke, lives at Burlington, Ont. REV. S. J. HUGHES, who married Julia Ann Perry, daughter of Bowen A. Perry and granddaughter of Julia Ann Clarke, entered the ministry in 1871, and has been stationed at Ainleyville, Mitchell, Wilton, College. Hemmingford, Franklin Centre, Beebe Plain, Danville, Arnprior, Gananoque, Prescott, Ottawa, Perth, Winchester, Athens. He has been financial secretary of the districts of Stanstead, Perth, Kingston, Brockville, Matilda, and chairman of Brockville district, also secretary of conference, in all of which positions Mrs. Hughes has been an appreciative and able supporter, being enthusiastic in the woman's missionary work. REV. JOHN A. WILLIAMS, D.D., who married Rebecca Clarke, granddaughter of Rebecca Miller Bush, was a most outstanding

character, in splendid physique, high mental attainments, deep spirituality, profound and beloved as a preacher, persevering and toilsome as a worker. He was honored with the responsibilities of the office of general superintendent of the Methodist church. He died December 17th, 1889, aged seventy-two years. He began his work at Hallowell in 1846, and here he resolvel to read the Greek Testament, and for that reason used to drive early to his appointments that he might get a little time for study before the people arrived. His charges included Napanee, Sheffield, Consecon, Wilton, Cookstown, London, Owen Sound, Milton, Toronto, Port Hope, Brockville, Simcoe,

CALVIN WOOSTER MILLER
of Switzerville, 1803 - 1872.

CEPHUS HURLBURT MILLER
of Newburgh, Ont.

St. Thomas, Stratford, Goderich, St. Catherines. The highest honors of the church were bestowed upon him. His widow died in 1905. "If all the Millers were as good as my mother" (stepmother), writes Mrs. Ross, of Hamilton, Ont., president of the Woman's Missionary Society, "their history deserves to be written."

4. PETER MILLER, son of Garrett Miller, was born 1776, and died 1847. Of his six children descendants are found in Switzerville and Napanee, and various parts of Lennox and Addington counties. One son was named after the famous early evangelist, Calvin Wooster. We are able to include his photograph.

PETER E. R. MILLER and JAMES, two sons, remain in Switzerville to maintain the traditions of the family and further the interests of Methodism.

This section of the family has also been represented in the ministerial ranks. REV. WILLIAM MCDONAGH, D.D., married Margaret Miller, daughter of Calvin Wooster Miller. He entered the ministry in 1852, and superannuated in 1897. His circuits were Humber, Markham, Newmarket, Bradford, College, Lyn, Maitland, Dudswell, Sherbrooke and Oso, Pakenham and Arnprior, Cartwright, Newcastle, Aylmer, Paris, Kincardine, Clinton, Sarnia, Strathroy, London, Exeter and Kingsville.

MISS EVA MILLER, B.A.
daugter of P. E. R. Miller.

P. E. R. MILLER.

He has been financial secretary of Wingham, Goderich, Sarnia and Exeter districts, and chairman of Sarnia, Strathroy and London districts. He has been assistant secretary, secretary and president of conference, and a member of five general conferences. The "Christian Guardian," July 31st, 1907, said, "The venerable Doctor has lost none of his old-time force and energy, and his expositions are as clear and strong and evangelistic as ever."

REV. JACOB FRESHMAN, D.D., married a daughter of Charles Miller, brother of Calvin W. He began his

ministry in 1863, being appointed to the German mission at Hamilton, Ont. He has been notably successful and outstanding in his work. The especial feature of his life was his work among the Jews of New York city. His wife proved herself an able colaborer.

5. AGNES MILLER, 1779-1807, married John Dougall. of Picton, Ont. Of this family which has identified itself with the county of Prince Edward, our information is all too meagre. We suppose John Dougal to have been a son of the Dougal who was one of the first trustee board of the Conger Methodist church, built on the farm of Steven Conger in 1809, a short distance out of Picton. A daughter of John, named Agnes, married David Stevenson, M.P., of Picton.

6. WILLIAM, 1783-1863. His children were nine, and his descendants are many and widely scattered from St Albans, Vermont, to California and from Ottawa, Ont., to Edmonton, Sask. In strength of character and extent of Christian usefulness, it is hard to discriminate among them. Our selections are illustrative.

"Uncle Cephas" Miller was a well known and highly esteemed figure in the Newburgh Methodist church, aiding largely in bringing to it its latter day efficiency. His generosity was exemplary, his faithfulness and appreciation an inspiration. As a class leader his watchcare and counsel were constant and sound. In the official board, when the end of the financial year saw a deficit, he would say "Brethren, our ministers are men of God. They have done their work, brethren. They have done good work. They must have their pay. And they shall have it." Of course they did, after such a speech. When infirmity prevented him from attending the church services, he would say to the young preacher on his next visit—"They tell me you preached them a good sermon, last Sunday, brother Preach Christ, brother; preach Christ." For many years he followed mercantile pursuits in the village of Newburgh, and while reaping financial success, he was

scrupulously conscientious and characterized by strict integrity. He also exercised magisterial functions as a justice of the peace, and was deeply interested in the highest welfare of his community. He married Miss Eliza J. Shibley. His son, William H., is the strenuous city auditor of Kingston, Ont., regarding whom the city press says "he is doing his duty"—sometimes in hard places. He is a helpful and honored member of the Queen Street Methodist church. His daughter is married to Dr. J. C. Berkley of St. Albans, Vt. Augusta Miller, daughter of Cephas, is married to the Hon. A. B. Aylesworth, distinguished as one of Canada's greatest lawyers and at present Minister of Justice in the Canadian government. As a Newburgh boy, all residents of the burgh rejoice in his success, and congratulate his esteemed father, John B., who has long been associated with the advanced interests of the community and of the Methodist church. A recent issue of the "Manitoba Free Press" said:—"The Conservative press headed by the "Mail" and "Empire" are taking columns to tell what a 'frost' Mr. Aylesworth is as a political leader. It does not occur to them that the best answer to their contentions is supplied by their own columns. Public men who are failures, are ignored or treated with mock magnanimity by their opposing press, and there are few better proofs that a political leader is dangerous than unwearied assaults by the enemy. Mr. Aylesworth is plainly making headway—remarkable headway, considering the lateness of his advent to the political field. Mr. Aylesworth is the first Federal Liberal in Ontario since the Liberals came into power to take his duties with downright seriousness: he appears to be giving his whole time and attention to politics, and he has already, by numerous platform appearances, made himself a familiar figure to the Ontario electors. . . . It may truly be said that there is no province in the Dominion where the Liberals stand so greatly in need of hard work and Mr. Aylesworth's . . . activities are doubtless very accept-

able to their followers." His son, Allan Featherstone, is barrister and attorney, member of the firm of Aylesworth, Wright, Moss and Thompson, of Toronto.

GEORGE MILLER, brother of Cephas, was also known as one of God's noblemen. He carried with his life the secret of having refused an early and strong impression that he should enter the ministry. He did much work as a local preacher. In his commercial enterprises he was remarkably successful, and yet by fire and flood suffered losses so often and to such an extent, that he was much given to attributing his misfortunes to punishment for

GARRETT MILLER
of Napanee Mills

ELIZABETH M. PERRY
of Newburgh.

refusing the call to preach. He married Miss Charlotte Shibley.

JULIA ANN MILLER, sister of the above, married Rev. J. B. Aylesworth, M.D., and thus connected the family directly with the ministry of the Methodist church. Dr. Aylesworth was in the ministry from 1843 to 1874, and was stationed at Hallowell, Demorestville, Mitchell, Bradford, Kleinburg, Colborne, Newcastle, Cobourg, Bond Head, Owen Sound and Stayner. He was chairman of district at Colborne, Newcastle, Bond Head, and Owen Sound. He died at Collingwood in 1888, aged 79.

ELIZABETH MILLER married D. B. Stickney, a prominent manufacturer of Newburgh, whose godly consistency and faithful devotion to duty and church services even when infirmity prevented him from hearing anything, drew forth the admiration of all who knew him.

7. GARRETT, 1786-1863, who married Nancy Foster, of Northport, Ont., of a family that came from the north of England. Our reproduction of his photograph and that of his sister represents the most remote generation of the Millers of which any photograph exists.

To encourage the U. E. loyalists grants of land were made of two hundred acres to all sons twenty-one years and over and to the daughters who married under twenty-one.

Garrett Miller the younger secured his location where the village of Strathcona now stands. The modern traveller may descry the winding river crossed by one long street which descends to one bank and rises from the opposite one. A store and post office, a railroad station, paper manufacturing mills, an Episcopalian church and the tall spired Methodist church, a large school house and a long rambling row of workmen's homes—such is the village of quiet ways. Flanked on either side by a broad, rolling landscape with plentiful and majestic elms, there is altogether such a suggestion of a pastoral paradise as may well invite effectively the weary, who are meditatively inclined.

Garrett Miller made his clearances as his brothers did, and shaped and fenced his fields. He has left for the modern generation a symbol of his ambition, patience, thoroughness and uncompromising purpose to have the best, a stone house which, while now suffering from time and neglect, has endured for more than forty years after its builder had been laid to rest. It is an impressive fact that while the modern pioneer has often been content to live and die in his first log shanty, as though the acme of life had been reached, such men as Captain Charles

Miller in St. Armands, Que., and his cousin Garrett in Camden, Ont., built largely and substantially in stone.

The old stone house, exposed to the meanderings of owls and bats, has been superseded by West Grove Hall with its modern brick and gables standing out prominently in the contour of the hamlet and arresting the eye of the traveller on the distant highland road.

To the stone house Garrett brought his bride. Here their eight children were born. Here unexpected sorrow came by the drowning of the two oldest children—two

THE TWO BROTHERS

REV. W. W. MILLER.

PETER MILLER.

bright boys—just how, no one ever knew, but their bodies were found in the near-by river. And from this home Garrett and his wife, with babe in arms—the farthest away of all the Millers—used to walk to Switzerville chapel; and they enjoyed the services.

Of the children, WILLIAM WESLEY gave himself to the Methodist ministry, 1856-1889, a period of thirty-three years and died at the age of sixty-five. His circuits were Gananoque, Waterloo (Kingston), College, Lindsay, Rond Eau, Napier, Nissouri, Bolsover, Bath, Harrowsmith,

Tamworth, Moulinette, Playfair, Lombardy, Roblin, Battersea, Wolfe Island. He was a godly, faithful man, who conscientiously went where he was sent; a man of a still tongue, modest, an informing preacher, probably underestimated as to his worth. He gave to his circuits his best endeavors and left the Methodist church property which he acquired before entering the ministry, and he did all unobtrusively, as was characteristic of his connection. His wife was Sarah Mounteer.

PETER, who married Mary Jane Shibley, followed the

A SOUTHERN DESCENDANT

MRS. GORDON GROVES
Canyon City, Texas.

farm life. He was for years an able official and treasurer in the Methodist church. It was by the combined efforts of the brothers William and Peter, who gave the land and quarried stone, that the attractive Gothic church and ample grounds were secured to the Methodist church at Napanee Mills, and thus an appointment became established there. Of Peter's four daughters (there were no sons) one is dead, her daughter being in Canyon City, Texas, the oldest is in Carman, Man., the youngest is in the neighborhood of

Strasburg, Sask., and the fourth is the wife of the present writer—an able assistant in the work of the Methodist ministry. Her parsonage life has been spent in Seymour, Minden, Arden, Adolphustown, Bath, Sutton, Shawville, Cobden, Kingston and St. John's.

AGNES MILLER, who married Archibald McKim, gave two daughters to the Methodist ministry—Emily who married the Rev. W. J. Young, whose ministry, extending from 1867-1907, included in its operations Ameliasburg, Stirling, Wilton, Cataraqui, Pittsburg, Morven, Demorestville, Milford, Reach, Mount Albert, Thomasburg, Tweed, Odessa, Cannifton, Cherry Valley, Rednerville, Tamworth and Seagrave. Their son, Rev. W. Archibald McK. Young, whose ministry began in 1897, is stationed at Rossburn, Man. Mary McKim married the Rev. B. F. Lewis; their labors were prosecuted in Chicago.

One grandson of Garrett Miller, Orin Scountin, is a missionary in South Africa; one granddaughter, Alma Neeley, has entered professional life by marrying Dr. John Moore, of Shannonville. Ont. Mrs. Henry Denyes, a sister, is an indefatigable church worker in the neighborhood of Foxboro, Ont., as is also a brother—Garrett Neeley, of Strasburg, Sask.

We venture to anticipate a reference to another of the pioneer children by inserting the following obituary notice taken from the "Christian Guardian" of 1864, and written by the Rev. W. H. Poole, who was then pastor of Newburgh circuit.

"The three worthies who have lately left us were wont to tell their children and grandchildren, our people were Palatines from Ireland, converted to God through the instrumentality of Mr. Wesley.

"William Miller, the oldest son, was born November 25th, 1783, in Canada East. When twenty-four years of age he took to his home and heart Miss Hannah McKim, who made a good wife, a good mother, and a good Christian neighbor. She left him with nine children, three of

whom soon followed her to the better country. The others, I trust, are contending for the same home—all active and useful members of the Wesleyan Methodist church. When fifty-four years old he married a Mrs. Jane Bell, by whom he had one daughter. The mother and daughter are living together having respect unto the recompense of the reward.

"He gave evidence of conversion to God when a young man, was reclaimed from his wanderings through the instrumentality of the Rev. Mr. Booth, and continued a member of the church until his death. For full thirty years his house was open for public worship, where the Wesleyan ministers and their many visitors found a hearty welcome. In matters of business he was remarkably shrewd, active, earnest and successful; while strictly honest, he understood how to acquire property, 'was diligent in business, fervent in spirit, serving the Lord.' For some weeks before his death, his heart was mellowed by the sunbeams and dew drops of Divine love; and when his Master called him we trust he was ready. Had he lived a few days longer he would have seen his eightieth birthday. He died on the 20th of October, 1863. He was followed to the old Switzer's church by a large retinue of sorrowing children and grandchildren, where, after a short address, his body was committed to the tomb, to wait until Christ shall bid it rise.

"His brother, Garrett Miller, was born November 18th, 1786. He came to Ernestown when about twelve years of age. The next year he gave himself to God and to the church, joined Mr. Detlor's class, and remained unshaken in his confidence until his last hour. His stability in relation to the church of his early choice may be accounted for, in part at least, by the fact that he was an early and constant reader of our church organ; from the first he was wont to hail the 'Christian Guardian' as a welcome weekly visitor; close and continued attention to its columns put him in possession of that information which saved himself

and others in the years of storm and trial. Others were borne off on the tide of division when he remained unmoved, a pillar in the church of God. In church matters as in his personal experience, he often said, 'my heart is fixed.' He was more knowing and better read in church matters than many of his day. And to his credit, it may also be said, he was more liberal to the cause of God. The house of the Lord was his chief joy; often, when scarcely able to sit up in his chair, he found his way to the place of prayer. His wife's maiden name was Miss Nancy Foster. With her he lived long and happily, leaving behind him six married children, and a number of grandchildren. After a long illness of patient suffering he died in great peace, on Monday the 28th of December, 1863.

"Their brother, John Miller, was born December 19th, 1790, and he, too, in early life found the pearl of great price. I can bear testimony to the triumphs of grace in his last hours; that confidence in his Saviour that sustained him in a long life of fidelity in his Master's cause secured for him a triumphant exit to his reward. He was an uncompromising opponent of everything that seemed to him to be an infringement on *old* Methodism. The good man grew eloquent on such topics as free seats in our churches, the rights of the poor, the good old congregational singing, the minister reading two lines of the hymn in church, kneeling during public prayer, becoming seriousness at all times in the house of God; on these and kindred subjects Uncle John was a strong man. His class and his church loved him much. All found in him a good counsellor, a warm friend, and a consistent member of the church. It was a great pleasure to him to entertain the ministers of the gospel; as his fathers did in this respect so did he, and, indeed, his brothers also. He calmly fell asleep on the 15th of January, 1864, leaving a large family following him on the same path to heaven. It is a little remarkable that these brothers should have passed away

from earth within three months of each other; the eldest first, then the next, and afterward the youngest. And, that although living within a short distance of each other, neither was permitted to see the other during his last illness."

Surely such ideals as these men possessed were worth perpetuating and are deserving of continued advocacy. And evidently some of the live religious questions of their day are not all dead yet, though forty years have passed over them.

There is a matter of fact in the above quoted obituary which deserves more than passing notice. A boy twelve years old or less was converted to God in those days when young people were just as rational as they are to-day, and when the worldly amusement offered itself even more temptingly as a relaxation from the monotony of farm life; yet that converted boy continued steadfast in the faith for the long period of sixty-five years—a notable example of the value of early and earnest decision for Christ.

The reader may be pardoned if he wonders who was the preacher under whose ministry that boy was converted. We think it was Calvin Wooster, for it was at that time that he was stirring up the Bay of Quinte circuit with his revival themes. And the seed which he sowed among the Miller young people was not lost.

A brief biographical sketch of Nancy Foster Miller, wife of Garrett Miller, written by her son, the late Rev. W. W. Miller, and published also in the "Christian Guardian" has been preserved. She "was born in the township of Sophiasburgh, Prince Edward County, A.D. 1796. Her early life was not biassed in favor of Methodism; but she was awakened to a sense of her lost condition as a sinner, and led to seek an interest in the Redeemer's blood under the preaching of the Rev. N. Reeder in the year 1816, while he was travelling the Smith's Creek circuit, which according to Playter,

'extended from the border of Yonge Street on the west, and included the Hallowell and Belleville country in the east.' On this occasion he preached in her uncle S. Reed's house, who lived a few miles up the river from Belleville, and according to previous announcement, directed his discourse particularly to the young people, many of whom were present, especially the relatives of Mr. Reed, as he had taken pains to have it widely circulated among them.

"From this time she ever dated a new era in her life's history. As she often expressed it, she then saw things in an entirely new light, and felt it to be of infinite importance to renounce the vain pomps and fashions of this world, and gave evidence of a willingness to become anything or nothing for her Saviour, whom she now delighted to adore and honor by declaring what great things he had done for her soul.

"Very soon after her conversion, following her desire for Christian fellowship, she united with the people called Methodists, with whom through the many subsequent trials of the church, and vicissitudes of life, she remained a firm and consistent member until death; and although she was, if not the first of her father's family, yet nearly so, who made an open profession of religion, she had the satisfaction in after life of seeing them all, or nearly all, with her bearing the name of Methodist.

"In the year 1821 she was united in marriage to Garrett Miller, who was also a member of the same church. . . . . Of her attachment to the cause of God in general, and to the interests of Methodism in particular, much might be said. More than glad was she to have the weary itinerant to make her house a place of rest and refreshment. . . . . In all the institutions of the church she took a deep interest. Preaching the Word, prayer and class meetings, the love feast and sacrament of the Lord's Supper, were to her seasons of refreshing. In domestic life, the reading of the Word, the family altar, and private prayer, were equally valued—not suffering the one to be neglected because of the absence of her hus-

band, nor the other by the press of business; the one being sustained during the five and a half years of her widowhood; of the other it might be said that three times a day might her voice be heard praying and calling on the name of the Lord. . . . . .

"Her last religious act, so far as known by her attendants was that of reading in the Bible after which she said, 'This, too, soon must end.' She could now scarcely distinguish the lines. Becoming unconscious shortly afterwards, she lingered but forty-eight hours when her happy spirit took its flight to that land of which it is said death shall never enter. Thus closed the life of one, who, although she had no legacy in the form of gold or silver to bequeath to the church at her demise, yet always delighted to give of her substance to God's cause during the fifty-two years in which she recognized His claim on all she possessed, giving, undoubtedly, during that time, hundreds of dollars to the church, and leaving behind her the example of a devoted life, the savor of a good name, and a godly influence to tell on generations yet to come."

8. ELIZABETH, daughter of Garrett Miller and Elizabeth Switzer, born 1788, died 1871. Married David Perry. Dr. John Carroll classes the Perrys among "the most respectable of the early Methodist families of the province whose names ought not to be allowed to perish from our history—nature's nob'emen who *by grace* were made to be of the excellent of the earth." The Perrys were several in number—Robert, who entered the early itinerancy and, like all his brothers, was "compact, heavy and wiry" with "a certain bluffness of manner"; Peter, who was a notable politician and an influential member of the Legislative Assembly; the Hon. Ebenezer, who was a member of the Legislative Council; Daniel and David who were both local preachers; and Mrs. Aylesworth, mother of the Aylesworth families, was their sister. It was on David Perry's farm that the first church in Newburgh was built, and it is recorded of him

that besides his own liberal subscription, he loaned the society £700 without taking any interest for it. Of the descendants of this branch we regret that our information is very limited, as is also the case of the last brother of whom we write.

9. JOHN, son of Garrett Miller, 1790-1864, married Nancy Neville. There were ten children. One daughter married a medical practitioner. One son, Anthony, who married Miss I. McFee, entered the ministry in the State of Michigan. The oldest son, Aaron, born in 1824, entered the ministry of the Methodist church in 1850, and is still alive, and living in the town of Picton, Ont. His circuits included Sidney, Brighton, Picton, Bath, Wallaceburg, Peel, Demorestville, Madoc, Shannonville, Preston, Arthur, Waterdown, Hudson, Belleville, Tilbury, Rainham, Stamford and Queenston, Kinglake, Walsingham. He was educated at Newburgh Academy and for a time taught school at Moscow and Switzerville, Ont.

One of the younger descendants of John Miller is Bruce Whittington. The following appeared in the "British Whig" of Kingston, Ont.:—"WHITTINGTON—MCIQUHAM. In Kingston, on February 26, 1908, at the residence of the bride's Father, 390 Albert St., by Rev. F. H. Sproule, Mabel H., daughter of James McIlquham, to R. Bruce Whittington, Napanee.

"A quiet wedding was solemnized at the residence of Mr. and Mrs. James McIlquham of this city, on Wednesday evening, when their daughter Mabel was united in marriage to R. B. Whittington, of Napanee, by Rev. F. H. Sproule of Princess Street Methodist church. The bride looked charming in her neat and pretty costume. The number of beautiful presents received, testified to the esteem in which both bride and groom are held by their friends. Mr. and Mrs. Whitington left on the midnight train for Napanee, where they will reside."

Thus briefly we have tried to show what a sphere of usefulness was filled by the various members of that

A PARSONAGE GROUP

EMILY MILLER TUCKER
Great grand-daughter of Garrett Miller U.E.L.

Winifred M., Edith M., Holly M., Wilfrid Bilbrough Miller, her children.

modest, almost unheard of family, and what a splendid harvest of the fruits of righteousness has from time to time been gathered, until it seems as if the benediction and godly influence of an ancient father had passed through upon more than even the fourth generation. We must now direct the reader's attention to other localities. Let us say in passing away from the country of the Napanee that its changes have been many. From Newburgh and Napanee Mills the name of Miller has disappeared, even the quiet and pretty hamlet is no longer known by its old name. A new order of people has arisen to carry forward the work of Christian enterprise and public usefulness bequeathed to them by a people who fulfilled a lofty mission. The children are scattered, but to be useful; the "seed shall inherit the earth."

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. Thou didst drive out the heathen with Thy hand and plantedst them; Thou didst afflict the people and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them."

CHAPTER XIV

Cousins Far Removed

"And now I live! Oh! where do I live?"

The investigator finds romance in the commonest walks of life, and there are chapters of unwritten biography more charming than books reveal. The present chapter of our story will open up a little of the romance of modern migrations, and present relationships where least expected, and always with the stamp of the gospel upon them. In this connection our centres of influence will appear in Ireland, Nova Scotia, Montreal and various parts of the United States, notably along the Atlantic sea-board.

Although Garrett Miller, coming to America in 1772, was the last of the family circle to emigrate, it does not appear that the whole of the family had then removed from Ireland. At least one brother of the name of John remained behind. This is according to an Ontario tradition. And the name entered into the family history of both the Ontario and Nova Scotian branches.

In addition there was also a first cousin whose name was George Miller who lived 1741-1817, contemporary with our U. E. loyalists, but who remained in Ireland and was succeeded by a large family. William, a grandson, is perhaps the oldest living member of all this Miller family, and his home is Ardevin, Connaught Avenue, Cork, Ireland. He has been a literary character and a Methodist local preacher, and treasures the tradition that Mr. Wesley used to preach in his grandfather's house.

Of the relationship existing between this branch and those who came to America before the revolutionary war

we learn unmistakably from one Adam Miller, son of George, who writing from Montreal in 1820 concerning those who had preceeded him some fifty years, said of Mrs. Peter Miller, of St. Armand, "her first husband, Mr. Lawrence, who died in Killaheen, was a first cousin to my grandmother Miller." Of her last husband (Peter Miller) he writes that he had died in 1819, and that "he was a cousin german" of his father. He goes on to state that Peter had a brother Jacob who with his son Garrett was conducting a successful lumber trade in Halifax, having some vessels of his own, and that another brother named Garrett was engaged in farming in the Bay of Quinte country. This letter was addressed to his brother Peter in Ireland. It was brought back to Canada a few years since and is now in the possession of Mr. Joseph H. Carson, of Montreal. It serves the purpose of identifying the connections.

Two others arrived at Halifax about 1817 and 1818. One was named William, and we take him to have been a brother of Adam. His wife died in Halifax, and was buried in the family plot in St. Paul's Cemetery (closed since 1846). The other, the earlier arrival, was George —an interesting character with some idiosyncrasies. He is said to have come to Canada on the invitation of his uncle, who furnished him with an outfit for his circuit work. His relationship to the connection we are able to establish by two authorities—first, the tradition of the Nova Scotians who in Bridgewater and Halifax claim him as a cousin. Secondly, a letter is extant and in the family of Dr. Mack, of Halifax, written by Catherine Miller from New York in 1852. We take this Catherine to have been the daughter of Martin whom Jacob had adopted from his brother Garrett. Writing to her "cousin Augusta Miller" she says, "I suppose you remember cousin George, the Methodist minister."

Other connections we shall presently show became established in the United States; and thus there is brought to our view a large field for research.

1. REV. GEORGE MILLER was a member of the Nova Scotia conference from 1817 to 1869, when he died at the age of eighty-one, having served the church for fifty-two years. Dr. Cornish in his encyclopedia gives the name as Millar, which is a misleading spelling. Professor Alfred D. Smith, L.L.D., of Mount Allison University, Sackville, N.B., writes, "Over forty years ago I knew the Rev. George Miller. . . . . He was then living as a superannuated minister in Bridgetown, Annapolis, N.S. . . . . He had three sons, Martin A., George W., and John T., and two daughters, Catherine and Elizabeth. I saw two of his sons here in Sackville over thirty years ago. These were then residents of New York city, one of them a retired army doctor, the other engaged in the hay and feed business, but I cannot remember which sons they were. Of the two daughters, one, Kate, I think, married a Mr. Wilson, of St. Andrew's or St. Stephen—the former, I am inclined to think. The other one was married twice—once to a Dr. Cochrane. . . . For aught I know there may have been other children. . . . In Mr. Miller's Annapolis days my father-in-law was the leading Methodist in that part of the world and his house was headquarters for the Methodist ministers."

To this communication we may add the following items received from Mrs. Hannah, of the rèctory, Leamington, Ont., sister of Professor Smith. One of the boys was "Alden." "The two daughters, Kate and Elizabeth, attended my father's school during their father's sojourn at Annapolis. . . . . Kate, the elder, married a Mr. Wilson, of St. Andrews, N.B., I think a lawyer by profession. A son of theirs was at Sackville Male Academy when my daughter Kate—now the wife of Rev. I. Edwards, Anglican church clergyman, with whom I reside—was at the Ladies' College there; she says he was a very fine fellow and well liked. That was thirty-five years ago. . . . . All the (Miller) family were bright and intelligent. Their father and mother were excellent people, .

and my parents thought highly of them—so also did my older brothers and sisters. Mr. Miller was a good preacher."

Of his appointments we find the following represent his stations:—Newport, Ramsheg, Bedeque, Yarmouth, Sheffield, Newport, Shelburne, Horton, Lunenburg, Liverpool, Parrsboro, Bridgetown, Fredericton, Annapolis, Point de Bute, St. John, Sackville, Mill Town, St. Andrews, Digby.

It is of some interest to notice the coincidences in the names of his children as compared with those in the family of Garrett Miller, of Ontario.

2. From different sources including William Miller in Ireland, Miss H. Murphy, in Philadelphia, and Mrs. U. E. Stumph, of Mountville, Virginia, we gather some outlines of the history of GEORGE MILLER who remained in Ireland. He appears to have been intimately identified with Methodist work at Rathkeale. He married, in 1772, Anne Beaker (1756-1823). Their family numbered twelve children, and of these seven removed to America, six of them to the United States, one to Canada.

(1) ADAM MILLER (1776-1826) came to Montreal in 1820, and ultimately settled in the town of St. Johns, Que., where he assumed the principalship of the school. He died in 1826, and was buried in the cemetery of the Episcopalian church, the Methodist church not having yet secured property in the town. He left the reputation of being a fine, scholarly and Christian gentleman, and manuscript books, including music, which are still extant show how excellent were his tastes and accomplishments. In Ireland he exercised the gifts of a local preacher. During his voyage across the Atlantic, which he says took two months, he came into contact with a somewhat bold and sceptical passenger, and on the Sunday following Adam Miller became equally courageous in preaching the gospel. Of his sermon on that occasion which we judge to have been of a superior order, the following is a brief outline:—

The text was John xiv. 6. The preacher opened by dwelling upon the circumstances which gave rise to the Saviour's discourse. He then proceeded to develope the statement that Christ is the way—the only way to the Father.

I. By His Doctrine.—Note the perfection, sublimity and superiority of the sermon on the mount—the discourse on the new birth—several others and particularly the last discourse to the disciples on the work of the Holy Spirit.

II. By His Example.—He was the Great Exemplar in filial subjection and obedience as a pattern of humility, of patience under sufferings, of forgiveness of injuries, of resignation, of sympathy (as at the grave of Lazarus), of patriotism (as at Jerusalem), and the perfection of philanthropy, the greatest mark of which was the laying down of His life.

III. By His Atoning Sacrifice.—Here the original transgression was emphasized, the promise of a Redeemer noted, the establishment of a sacrificial system, types and shadows of Mosaic economy all referring to Messiah, in Him the union of the Human and the Divine, John i. and Genesis i. compared to show the proper and essential Godhead of Christ, omnipotence, Isaiah's prophecy, Christ as Judge, divinity revealed by miracles, establishing the office of Mediator, "God forbid that I should glory."

IV. By His Spirit.—Agent and representative, to carry on His work of grace, to convince, to renew in righteousness, to purify the heart, to give meetness for glory.

By way of application the preacher dwelt upon the inadequacy of attachment to any sect, name or party, the need of personal holiness. He drew attention to the un-Christianity of Christianity as it affords an opportunity for the attacks of infidelity.

That sermon was comprehensive, and it affords an indication of the order of intellect that belonged to this man and his compeers.

There are numerous items of interest in his letter which

give some light upon the conditions of his day. Thus Quebec is represented in possession of a telegraph system, while travel from Quebec to Montreal might be by steamboat—"The Car of Commerce"—of seven hundred tons burden and capable of carrying one thousand three hundred passengers; the fare was 10s. for adults, half fare for children. The boat which left Quebec at 6 a.m. cast anchor at Three Rivers at 7 p.m. Quebec is spoken of as "one of the most regular and best fortified cities in the world and contains a population of about twenty-five thousand. We know that the war of 1812-1815 had been ended but a few years, and from this letter we learn that the tide of emigration was now so great that it became difficult to secure situations in consequence.

Describing a journey to St. Armands he recites his passage from Montreal to La Prairie by ferry—a distance of nine miles, and fare 1s. 6d. He proceeded by stage to St. Johns, a distance of eighteen miles, which was reached by evening (we now make the journey from Montreal in forty-five minutes). St. Johns was "a smart little town with an English church, post office and military magazine." He made a trip to Mount Johnson about six miles from St. Theresa (Iberville), where a ferry crosses the Richelieu River about midway between Chambly and St. Johns. From St. Johns a steamboat plies every Tuesday morning for Whitehall at the head of Lake Champlain, about 150 miles distant. About twenty-five miles from St. Johns he found St. Armand, where he visited Captain Charles Miller who conveyed him by Pike River in his own "calash," and in whose family he "found all the friendship and hospitality imaginable." Of Charles Miller he says, "he is a captain in the militia and owns thirteen hundred acres of land."

His notes regarding Methodist work are relevant. The English Wesleyan church was endeavoring to do missionary work in the province. In Quebec the Rev. Mr. Lusher was superintendent, and the Rev. John de Putron

was his assistant, and Mr. Miller was greatly surprised to find the Methodists conducting their own sacramental services; evidently he had not been used to that in Ireland, or else his surprise must have been because of larger attainments in the Canadian life than he had been led to expect. "In Montreal the English Methodists are very respectable and have about one hundred and twenty in society. They have a pretty chapel, and are building a superb one, the front and side walls entirely of hewn stone. The Rev. John Hick, their minister, is a man of superior talent. There was a Bible society established here a few days ago under the patronage of the Governor. Mr. Hick was the principal person in its formation." At St. Armand he found an English church, and about two miles farther on (Philipsburg) "a very pretty Methodist chapel was building and a school house with a small steeple." This was in 1820. But the church does bear in its walls the date stone 1819. Evidently it was not yet completed.

Thus did Mr. Miller observe and write. When he came to St. Johns, owing to the circumstances of Methodism, he was counted a lay reader in the Anglican church, and still regarded as a member of the Methodist church somewhere.

St. John's Methodism interests us because of this connection, if for no other. And how slow its progress had been! Methodist ministers visited the town as early as 1803, and in later years some of the best of the old-time worthies were stationed there, but it seems to have taken from 1803 to 1841 to get a footing in the place. Services here were sometimes held in a government storehouse and railroad building. Elijah Chichester and Laban Clarke, who were appointed to the work in 1803, gave up before the year was out; and for the rest the work was intermittent, and Mr. Miller in 1820-1826 found little to encourage his Methodist loyalty. When at length Methodism made a determined effort in 1841, by building a church in the town, the architecture

ST. JOHNS' METHODIST CHURCH, 1841.

showed an advance on previous attempts elsewhere. We include herewith a view of the church then built which abides to the present day save only for a recent adornment in front.

"For some years previous to the rebellion of 1837 Wesleyan preachers visited St. Johns occasionally, but during those years and up to 1840 their visits were nearly or altogether suspended, partly in consequence of the place which had been used for holding the meetings being put to another use."

"In the latter part of July or during the month of August, 1840, the Rev. R. L. Lusher came over from Montreal and preached in the dwelling house of Mr. W. Knight. Many persons were unable to gain admittance, and on the day following it was suggested to take steps to secure a building site. In the course of the Fall the subscription list received the names of nearly all the Protestants in the village and vicinity, subscriptions totalling nearly £250. To this Montreal added £120 and Quebec £50." The late Rev. John Borland, whose son, D. R., is a present member and whose granddaughter Judith is the organist, was named a trustee. Since then the pastors have been as follows:—Hugh Montgomery (1841), Benjamin Slight (1842-1843), Charles Churchill (1844), R. Graham (1845), James Brock (1846-1848), Matt. Lang (1849), G. H. Davis (1850-1851, 1858-1860, 1874-1876), J. C. Davidson (1852-1853), John Carroll (1854), R. Cooney (1855), R. Clarke (1856-1857), E. H. Dewart (1861-1863), G. N. A. F. T. Dickson (1864-1866), John Douse (1867-1869), John Borland (1870-1873), W. S. Blackstock (1877-1878), W. J. Crothers (1879-81), John Armstrong (1882-1884), G. Forsey (1885), W. W. Ryan (1886), W. McGill (1887-1889), Alexander Campbell (1890-1891), A. McCann (1892-1894), G. H. Porter (1895-1897), F. W. A. Meyer (1898-1900), R. Robinson (1901-1904).

Mr. Miller did not live to see this manifestation of Methodist energy, but his descendants did, and his grandson, Joseph H. Carson, of Montreal, noted in the province

of Quebec for temperance and bible society work had his early home here, and received in connection with this church his religious inspirations. He is known also as a useful and efficient local preacher.

The children of Adam Miller numbered six, and they and their descendants have become identified with the highest intellectual, social and religious influences of the country, and particularly in and about Montreal. A great granddaughter, Miss Grace Tonkin, is deaconess of the Methodist church in Winnipeg. A granddaughter, Theodora L., is married to Dr. J. B. McConnell, well known to the medical profession of Montreal as a leading practitioner; his sons also follow in his steps. Another granddaughter married the Rev. Walter Rigsby, of the London conference, who, besides a long list of prominent circuits dating from 1868, has also held various secretaryships of conference and districts as well as the conference presidency. He has also been a member of four general conferences. Adam Miller, a son, was long known as a leading book dealer in Montreal and Toronto. His widow married the Rev. Dr. George Young.

Thus have the members of this branch joined with their U. E. loyalist cousins in promoting the highest types of citizenship and religious progress.

Of the branches who have settled in the United States we have but limited information, sufficient, however, to show the abiding force of the original spiritual ideals, and our work will consist of brief outlines in this connection.

(2) Of CATHERINE, born in 1784, we only know that she came to New York and was known to the Southern connection. after her marriage, as "Aunt Kitty Legaire."

(3) PETER (Adam's brother), 1786-1848, married and had a family of eleven children. Arthur located at Youghal and Thomas at Queenstown, Ireland, and Charles and Henry engaged in large book businesses in New York and Brooklyn. Henry left a large family. The Rev. Zebulun Wright Miller, and the Rev. Samuel Miller are

sons of Arthur and are ministers of the Methodist church.

(3) SAMUEL, 1791-1837, married Rebecca Hicks. The family is to be found in the neighborhood of Cork, Ireland.

(4) ELIZA ANN MILLER, 1793- —, married the Rev. Samuel Lander, of South Carolina—a Methodist minister. Their children numbered six, of whom the son, Samuel, is a Methodist minister. A grandson, Rev. John Lander, is Methodist missionary to Brazil. A granddaughter, Kathleen, married the Rev. John O. Wilson, of Lander College, Greenwood, South Carolina. Frank Lander, another grandson, is a medical practitioner.

(5) MARTHA MILLER, 1797-1865, married Jeremiah W. Murphy. For a time they lived in St. Johns, Quebec. They are buried at Wilmington, Delaware. Of their seven children three, viz., Joseph Wiggins, William and Reginald Heber became clergymen of the Episcopalian church.

(6) WILLIAM MILLER, 1795-1836, appears to have been in Halifax in 1818. Beyond that we know nothing of him.

We need scarcely remind the reader of the abounding and highly commendable tendency thus revealed in this family—in Ireland, Canada and the United States—to identify itself with the Christian ministry, a tendency we may earnestly desire to cultivate, and which in this case shows how much Mr. Wesley and his preachers may have done to establish and perpetuate those good traits of character which were found in "Mr. Miller, the Lutheran Minister."

We will conclude this chapter by two quotations—one from Adam Miller and the second from an "Aunt Kitty Miller," of New York, in 1852.

Adam Miller says, "Give our love to my mother and all the family individually, to Mr. Wood, to all the members of the Merciful Society as if named, to Miss Field, Carnegy, Thomas Mountjoy of Vipond and Neal, to Syl Robinson and family, Mr. and Mrs. Swanton and family, to my father and mother-in-law and my band through George." George was an older brother, and the last

remembrance is an indication of his active interest in the organization of the Methodist society.

Catherine Miller's letter is dated New York, May 10th, 1852, and is addressed to her "cousin Augusta." After expressing her regret at the failure of Augusta's last letter to reach her, owing no doubt to the imperfect postal conditions of those days, she says, "I believe it is some seven or eight years since I have had the pleasure of hearing from you, but I do hope, dear cousin, that you will write a little oftener in the future. If you knew the gratification it was to me to hear from my friends, I think you would indulge me once in a while with a line or two. I was most happy to receive a letter from cousin Fanny" (Augusta's sister) "a few weeks since. It was so long a time since I had heard from her that I almost despaired of ever doing so again. She says how sorry she was that I did not get down to La Have last summer. You may be sure I regret it not a little and I feel as if I had made only half of my visit. I was delighted to see cousins Jacob and John" (brothers of Augusta) "and if they had returned sooner I dare say I would have taken a trip down to see you all if only for a few days. I am afraid it will be a long time (if I ever do) before I will be able to take such another journey. Papa's health is very infirm. He has been an invalid for the last five years and this spring he is more feeble than usual, so that if I could I would not like to venture so far from home. Pa was very glad that I made the visit to your aunt" (one of five sisters who lived in Halifax) "last summer as they are the nearest relations he has in this country" (he evidently did not know of those in the western provinces or the daughter omitted to say 'among the nearest relations'), "and there has always been such a regular correspondence kept up between us. He feels them very near to him. Your brother Jacob half promised to come and see us this summer. I do hope he will make his promises good. It would give papa so much pleasure to see him. I believe he and papa

were very fond of each other when papa lived in Halifax; he asked me so many questions about him when I returned. If Jacob comes he must certainly bring your sister Fanny with him. A trip to New York now-a-days is nothing to undertake. Only think of my venturing to Halifax alone! I suppose with your little family leaving for so long a journey is out of the question until they are old enough to spare you better, but I hope we may yet have the opportunity of seeing each other. I enjoyed my visit to Halifax very much indeed—your aunt treated me with such great kindness. I will never forget it. Many others I met who were exceedingly kind and attentive, among them your friend Captain Chary's family. I think a great deal of them and hope I may see them in New York and have it in my power to return some of their kindnesses. I suppose you have seen Mr. Allen often: he has been living in our city all winter. I went with him a few evenings ago to see an exhibition of very elegant paintings. He has some specimens of his own in the collection, but I believe he intends taking them on with him, so you will have an opportunity of seeing them. I suppose you remember cousin George, the Methodist minister. His oldest son is in an excellent situation in New York and lives with us. He is a very fine young man and is as nice to me as a brother. He visited home last summer" (that was at Digby and Rev. George Miller was superannuated for the year), "and brought his youngest sister back with him to spend a few weeks, but we coaxed her to stay all winter. She likes New York very much and would like to remain all summer, but I am afraid her parents will not let her stay. I will miss her dreadfully when she leaves. My brother is now living in Alexandria in Virginia. We hear from him often. I am afraid you will think this is a very stupid letter, but there is not much going on here that would interest you living so far from us. I heard that Captain Owen" (Daniel Owen married Elizabeth, sister of Augusta) "was in our city for some months last sum-

mer. I would have liked to have seen him very much but he had left before we knew of his being here. As my time is limited I must, dear cousin, bid you adieu. Remember me in love to Mr. Mack" (Augusta's husband) "and all the children and all your brothers and sisters. Papa and mama join me in best love to all, and believe me your

"Sincerely attached cousin,

"CATHERINE MILLER."

Thus in a way, that to us of these later years appears strange, even mysterious, do these writers unconsciously establish their membership in a large and widely scattered family. We have no evidence that Adam Miller ever entertained the opinion of the presence in America of any members of his family circle. Perhaps none of them crossed the ocean during his lifetime. Their arrival, no doubt, belongs to later years. And at last Peter and Martha are to be found in the south-western States and younger members of the family in Brooklyn and New York. But in his letter of 1820, Adam acknowledges the families in Halifax, Missisquoi and Ernestown—three brothers; and now by the letter of 1852 just quoted there appears to be in New York a family apparently unconscious of southern connections, yet recognizing affinity to the Halifax branch, and to the "Methodist minister." By these intimations we are enabled to bring into one view the scattered fragments—fragments that locally recognized some connection, but among them all we may safely say there existed not one person of the present generation who conceived the existence of such a family relationship as we have briefly outlined, and shall attempt to present in fuller and more suggestive detail in our genealogical section.

CHAPTER XV

New Starting Points—Old Principles.

"Hence Liberty, sweet Liberty inspires
And keeps alive his fierce but noble fires."

EAST AND WEST.

WILFRID B. M. TUCKER.

HAROLD M. ARMSTRONG.

For a whole one hundred and twenty-five years the seed has been undisturbed by the fierce and harassing winds of persecution. No fires, no edicts, no ruthless and marauding bands have invaded its realm; it has been free to be fruitful and multiply and replenish the earth with the beneficent ways of industry, the graces of culture, and the elevations of religion. And being left to itself it has not lost its virility.

By persecution ardor has at times been fanned to flames, energy has been driven beyond its just expressions, and persistence has achieved unwonted strength. When persecution has ceased such noble virtues have at times faded from view as an exhausted flower after the summer heat. It has been otherwise with this seed of the righteous.

Imbued with energy it would be as alert under the sunshine of liberty as under the storms of persecution. Ardent, sanguine and persistent, it could not be content with ease and pleasure, and a limited environment it would energetically abhor. So it has come to pass that when persecution did not exile it, it voluntarily exiled itself; finding its environment small and its energy and capacity great it has courageouslv gone beyond its island home, its city limits, its farm acres, its county and its province —it has even stepped beyond national lines in following out its innate, active tendency to productivity.

When Jacob, Peter and Garrett Miller came to America they represented respectively the mercantile life and the trade of the weaver and the shoemaker. All three became soldiers, but by necessity rather than choice, and as a means of defence rather than a means of livelihood. Two of the brothers eventually became farmers and followed this profession for at least forty-five years.

Of their descendants, we are able to gather, the favorite employment has been as agriculturists, and in this they have represented the foundation of national wealth. Other occupations have also been followed, showing breadth of capacity and an aptitude for general culture. The following items furnish some idea of the general activities:—We have a list of twenty-eight in mercantile life, eleven in the legal profession, seventeen doctors, five teachers, one railroad telegrapher, one inventor, one artist, two authors, one city auditor, one bible society representative, one deaconess, one customs house officer, one registrar, one judge, eight members of parliament, ten militiamen, one sea captain and pilot, thirty-one have been engaged in the Christian ministry of whom twenty-four were Methodist, one Christian Alliance and six Episcopalian, two (and probably many more) were local preachers; for the balance our list shows six hundred who have been connected with the agricultural life.

The wide spread location of this group of people is particularly suggestive, and is represented in the following geographical list, viz., Cork and other localities in Ireland; in the United States in Virginia, North and South Carolina, Delaware, Pennsylvania, in Philadelphia, Boston, New York, St. Albans, Montpelier, Champlain, Albury Springs, Toledo, Ohio, Rochester, N.Y., Chicago, Ill., Canyon City, Texas, East Orange, N.J., Monmouth, Ill., Kentwood, Alabama, Nebraska, Wisconsin, Michigan, and a dozen or more sections of California; in South Africa; in India; in Glasgow, Scotland; in Halifax, Annapolis, Lunenburg, Liverpool, Mill Village, Bridgewater and West La Have and other parts of Nova Scotia; in St. Armand, Philipsburg, Frelighsburg, Sweetsburg, Dunham, Sutton, Sutton Junction, West Brome, St. Armand East, Knowlton, Quebec, Three Rivers, Montreal, Huntingdon, St. Johns in Quebec; in Ottawa, Brockville, Lyn, Kingston, Napanee, Newburgh, Strathcona, Switzerville, Morven, Centreville, Bath, Adolphustown, Selby, Shannonville, Foxboro, Madoc, Wellington, Consecon, Picton, Tamworth, Bridgewater, Smithfield, Collingwood, Aurora, Toronto, Campbellford, Hamilton, Sault Ste. Marie and Bracebridge in Ontario; in Winnipeg, Manitou, Snowflake, La Riviere, Melita and Carman, Man.; Edmonton, Independence in Alta.; Strasburg and Govan in Saskatchewan; and at Ashcroft in British Columbia. We would not have the reader suppose that this list is complete; we are quite persuaded that it is far from completeness. Yet enough is here given to show both the activity of mind making for that progressiveness that requires change of locality, and also the excellent taste and aggressiveness shown in choosing what are among the foremost localities in the land. There are migrations which express no more than the fact that the wanderers cannot bear the stress of civilization, and have drifted from the strenuous to the laxadaisical; such cannot be charged against any of the groups represented in our pre-

sent survey. Eagerness to compete with life at its best, a determination to run in the race with the swiftest, and to live on a par with the most strenuous, has created the motives as far as we can discover for the various attempts to open up new homes and choose new birthplaces.

And with this family group, representing those who once dwelt on the banks of the Rhine, now spread out over twenty-five states and provinces, we read the lesson of hope. In the providence of God the principles of the Reformation are becoming of God the principles of the energy and logic of the schools as by the practical exemplification, social contact and wide diffusion resulting from the dispersion of groups of people. It is God's method for spreading good. The light bearer must be given the larger sphere, and his natural home instincts must subserve the larger purposes of the general good of humanity and the diffusion of the highest aspects of truth. Hence, as long as the movements of good people continue we are prone to believe that the knowledge and influence of the truth shall extend. In the commission given to the Apostolic Church there is implied this understanding of its relation to the future—it is commanded to travel at large because the holy ambition of Christ contemplates a world conquest. If the "devil goeth about as a roaring lion seeking whom he may devour," it is matter for thankfulness that an opposite and mightier force under the authority of Jesus Christ is also going about as a ministering angel, seeking to make of men those who shall be heirs of salvation.

To the constancy and faithfulness of the traveller there is a tribute of commendation in the fact that his light shines as brightly abroad as at home. The tenter who is always right with God is good to humanity; he who is everywhere loyal to Jesus Christ is always the best friend to his universal neighbor.

It is a tribute to Christianity also that we would pay in recognizing the fact that Christianity can travel. There

have been times when people travelled faster than the Church and waited long for the Church to catch up; but the Church has been awakening to her error in this as in other respects and her conscience has responded within the past century to the demands of circumstances. The children of the Church must be followed and fed. And in doing this work the Church has only prepared and encouraged the children to invade the realms of stagnation, darkness and superstition and thereby increase the company of the children of the light. The mother-church is the Christ-church following the journeying children with motherly instincts and solicitude. Thus has moved on the spirit of the Reformation church from the Rhine eastward to India, southward to Africa and westward to California in the progress of the brief story we have been telling.

And we would not overlook the tribute of praise which is due to Methodism for the part she has played in the development of this family history. Theological and spiritual activity has often begotten ambition and energy for the improvement of the material conditions of life; and thus it was with the Palatine colony on the banks of the Shannon. Christianity means education, and education so often means a ferment and restlessness and venture that we may safely calculate on the improvement of the material conditions of life with a loosening of old restraints and claims where it is propagated. Methodism as Christianity in earnest, Christianity on fire, enormously accelerates this process. Hence, our explanation of the continuance of so many, concerned in this story, in the communion of Methodism, and even when so widely scattered, is that they have intelligently recognized the advantages of earnest Christianity and have been imbued with a burning desire to communicate these to their fellowmen. Hence they have lived as Christians because they have worked as Methodists. Methodism cared for them, co-operated with them, followed them, fed them, called and used them; and they

in turn have been prone to confess the everpresent Christ in this modern Christianity.

Nor would we overlook the suggestion made by our story of the self-propagating power of goodness. If goodness may not have a potentiality of its own, as really as evil has, we think it scarcely deserves the name it bears. Good is that which can be, and evil is that which has no right to be. If that which has no right to be can be persistent and communicative, and multiplicative, surely if there is such a something as goodness it ought to be possessed of courage and energy enough to maintain its right to be. And yet its friends have too often arrayed it in swaddling clothes. Left to itself good is as likely to live as evil; this is so because its source is God, its vitality is divine. And since Jesus Christ has redeemed man, and has ownership in man, goodness is bound to be perpetuated. Childhood begins its career in a favorable relationship to God, and with a gracious attitude towards the good; it is when the processes of education expose the child to the attacks of evil and encourage the evil until the will of the child is constrained to acquiesce that the progress of good is fettered. How is it that, in the story which we have outlined, so many ministers of the gospel are found available with gifts and graces and the good will for service? Thirty-one ministers of whom we have record, probably others of whom we have not learned, and to these may probably be added as many who were local preachers and class-leaders—is it not something of an unusual record? Here again, we observe, these preachers and workers arise without concerted action; they are found in Ireland, in Nova Scotia, in Quebec, in Ontario, in the States of the American Union. We are not prepared to assume that God has blessed this family more than he would bless all families, but we attribute much to the absence of perversity and the presence of a good will, the maintenance of a good conscience and the possession of a large degree of intelligence which have

made the presence and work of the Holy Spirit more apparent and beneficent. From that ancestral stock where stands 'Mr. Miller, the Lutheran minister," there has come a potentiality not easily exhausted—a family character which has tended to reproduce itself, as others may, beyond the "third and fourth generation." And by so much, supported and nourished, regenerated and sanctified through the grace of God, the family life, educationally, socially, politically, commercially and religiously, has been affected.

And now, reader, this part of our labor draws to a conclusion. Our statements and inferences can be verified by following the subjoined genealogical tables. Even these are not open to a charge of collusion, for they have been preserved in scattered fragments without the knowledge of each other, or in many cases only in memory. Whatever lessons, therefore, may be gathered from them have been undesigned by any of their numbers. We take our leave of the reader here in the hope that if our attempt to lead him into admiration of the German peasant as seen in his modern Canadian and American descendant, has been a failure, it may be pardoned, and at least commended for its enterprise.

O hearts of loyal love and true,
  The friends most true when friends are few,
Weeping your tears for One despised.
  Spending your store at tomb unprized!

Your love shall live for years untold,
  Old friends, the best friends, never old;
Perpetual youth shall crown your days,
  And prompt us still to sing your lays.

Not all the new designs of years,
  Nor new found friend that oft appears,
However fair or blest with charm,
  Can equal Friendship's ancient arm.

New flowers invade our garden bed,
  And blazon all the ground with red,
And burden atmospheres with show,
  With tawdry hue and golden glow.

But bring me back our old time rose,
  Unequalled by a flower that grows,
The fragrance of whose heart avails
  When every other perfume fails.

The broken alabaster box
  Shall cheer the heart that Flattery mocks,
Anoint our days when years have sped
  And pour fresh fragrance on our head.

Across the deep from shore to shore
  Let old friends speak for evermore;
The new are like the morning light,
  The old like mountains in their might.

Part II.

GENEALOGICAL

EXPLANATORY

The following Genealogical Register represents what has been gathered of Nine Generations, a total of one thousand names. Were all names inserted where information has not been available we are persuaded that the list would contain several hundred more.

The first generation contains one name.

Generation two contains four contemporary names belonging to two groups—two Miller brothers and brother and sister Switzer.

Generation three, consisting of twenty-one names, is divided into four groups, consisting of descendants of the four persons instanced in generation two, and these are arranged as families under the alphabetical order A, B, C, D.

In Generation four there is a regrouping under Roman numerals I to IX indicating the heads of families whose descendants in America we attempt to trace, The small figures indicate the number of persons in each generation from all sources.

In tabulating, the descent is traced on horizontal lines by reading generations in the words Four, Five, Six, etc., and the numbers alternate for convenience in open and bracketted form.

Thus "Four—V. 24, Five (101) Six 172 Seven (165) Eight 76" would show the person at 76 eighth generation descended through (165) Seventh generation through 172 Sixth and so on to number 24 group five of generation four.

Historical Names—Sweitzer (Switzer), Müller (Miller) Embury.

GENERATION ONE.

Mr. Miller, the Lutheran minister of the Palatines in Ireland. The Millers are registered as settled on Lord Southwell's estate. Others under the name of Müller moved directly from Germany to Pennsylvania.

GENERATION TWO.

CONTEMPORARIES.

I. Miller (given name unknown), II. Garrett Miller—brothers; III. Peter Switzer; IV. His sister Mary; V. Philip Embury, in some way distantly related to the Switzers, and who married Mary Switzer.

I. Married a Lawrence, cousin of Peter Lawrence.

II. Died in Albany Co., N.Y., in 1774. Perhaps "Miller's Mills" is named after him.

III. Emigrated from Ireland in 1765. Located on a farm near Ashgrove, Camden, N.Y. After the Revolutionary War settled near Varty Lake, Ont. From this family arises the name of "Switzerville."

IV. Married (1) Philip Embury in 1758. They came to New York in 1760. Embury, born in 1728, died at Ashgrove, Camden, N.Y., in 1773, leaving two children who attained full age. Three others died young. Married (2) John Lawrence, by whom were also children.

GENERATION THREE.

A. CHILDREN OF — MILLER (I).

George Miller, 1741-1817, the only one known of the family. Remained at Ballygarene in Ireland.

B. CHILDREN OF GARRETT MILLER (II).

1. John, 2. — Miller, of New York in 1852, 3. Garrett, 4. Peter, 5. Jacob, 6. Elizabeth.

3. Garrett, 1738-1823, married (1) In Ireland, (2) in America Elizabeth Switzer, daughter of Peter.

4. Peter, 1740-1819, married Agnes Benor, whose first husband was a Lawrence. She died in 1832, aged 101. She had children by both husbands.
5. Jacob, 1742-1825, married Elizabeth Bentley, 1747-1817.
6. Elizabeth, —, married (1) Philip Roblin, who died 1788, (2) John Canniff. She is buried in Caniffton, Ont.

C. CHILDREN OF PETER SWITZER.

1. Elizabeth, married Garrett Miller, U. E. loyalist.
2. Philip.
3. Christopher.
4. Mary, married — Empey.
5. Margaret, married — Neville.
6. John.
7, 8, 9, three daughters, who died in the United States and from one of whom Mrs. Charles Thompson, of Newburgh, Ont., is descended.

D. CHILDREN OF MARY SWITZER (1) EMBURY, (2) LAWRENCE.

1. Catherine Elizabeth, died young.
2. John Albert, died young.
3. Samuel, 1765-1853, married Catherine Miller, born 1772, of St. Armand.
4. Catherine, married Duncan Fisher, of Montreal, February 28th, 1783.
5 Philip, died young.

The writer has not secured the Lawrence genealogy which should enter here. Andrew Embury, brother of Philip, settled in Adolphustown, and descendants are to be found in that locality.

GENERATION FOUR.

I. CHILDREN OF GEORGE MILLER, OF IRELAND.

1. George, 1774-1838.
2. Adam, 1776-1826, died in St. Johns, Que.
3. Catherine, 1778, died young.
4. Elizabeth, 1780, died young.
5. Anne, 1782-1807.
6. Catherine Anne, 1784, married — Legaire ("Aunt Kitty Legaire") of New York.
7. Peter, 1786-1848, married (1) Eliza Hamilton, (2) Eliza Little.
8. John, 1788-1792.
9. Samuel, 1791-1837, married Rebecca Hicks. Neighborhood of Cork, Ireland.
10. Eliza Ann, 1793, married Rev. Samuel Lander, Carolina, U.S.
11. William, 1795-1836.
12. Martha, 1797-1865, married Jeremiah Wm. Murphy. Both buried at Wilmington, Del., U.S.

II. CHILDREN OF JOHN MILLER, OF IRELAND.

13. Rev. George Miller, 1788-1869, Methodist minister in Nova Scotia, 1817-1869.

III. CHILDREN OF — MILLER, OF NEW YORK IN 1852.

14. "Aunt Kitty"—Catherine Miller.

IV. CHILDREN OF GARRETT MILLER, U. E. LOYALIST, ERNESTOWN, ONT.

15. Martin, 1770 —, four children.
16. Michael, 1772 —, seven children.
17. Rebecca, 1774-1869, married C. Bush, U. E. loyalist. Six children.
18. Peter, 1776-1847, married Sarah Roys, Switzerville. Six children.
19. Agnes, 1779-1807. married John Dougal, of Picton, Ont. One child.

20. William, 1783-1863, married (1) Hannah McKim, (2) Jane Bell. Nine children. Newburgh, Ont.
21. Garrett, 1786-1863, married Nancy Foster, of North-Port, Ont. Eight children. Napanee Mills, Ont.
22. Elizabeth, 1788-1871, married Rev. David Perry. Newburgh, Ont. Two children.
23. John, 1790-1864, married Nancy Neville. Ten children. Switzerville.

V. CHILDREN OF PETER MILLER, U. E. LOYALIST, ST. ARMAND, QUE.

24. Mary, 1766 —, married Col. Garrett Sixby (or Sigsby) of St. Armand. Seven children.
25. Charles (Captain), 1768-1852, married Margaret McCutcheon. Eleven children. St. Armand.
26. Catherine, 1772 —, married Samuel Embury. Twelve children. St. Armand.

VI. CHILDREN OF JACOB MILLER, U. E. LOYALIST, HALIFAX.

27. Garrett, 1770-1840, married Catherine Pernette, daughter of Col. Pernette. Nine children. Halifax.
28. Abigail, died 1834, unmarried.
29. Nancy, 1771-1859, unmarried.
30. Betsy, 1774-1857, unmarried.
31. Margaret, 1779-1864, unmarried.
32. Mary —, 1833, unmarried.

VII. CHILDREN OF ELIZABETH MILLER ROBLIN, U. E. LOYALIST, ADOLPHUSTOWN (not fully traced).

33. Nancy, married William Ketcheson, and lived in Sidney, Ont. Fifteen children, one of whom was Gatrey, who, when six years old, was marvellously preserved while lost in the woods of Sidney, Ont., for eight days, October 9th to 17th, 1820.
34. John. The connection is represented in a numerous company of Roblins of Prince Edward and Hastings Counties, Ont., and includes the Premier of Manitoba.

VIII. CHILDREN OF SAMUEL EMBURY, married Catherine Miller, St. Armand.

35. Margaret, 1792-1863, married John Littemore. Ten children.
36. Ann Agnes, 1793 —, married Abram Jackson. Six children.
37. Philip, 1795 —, married Christina Littemore. Seven children.
38. Catherine, 1797-1859, married Peter Sixby. St. Armand. Four children.
39. Mary, 1800-1886, married Nathan Call. No children.
40. Elizabeth, 1802 —, married Lorenzo Safford. Several children.
41. John, 1804-1829, married Margaret Holsopple. One daughter.
42. Jane, 1806 —, married — Beade. No children.
43. Samuel, 1809-1839, unmarried.
44. Peter, 1811-1891, married Clarenda Chadsey. Three children.
45. Charles, 1813 —, married Hannah Brill. Seven children.
46. Daniel Richard, 1817-1883, married (1) Mary Chadsey, (2) Lovina Morey. Seven children.

IX. CHILDREN OF CATHERINE EMBURY, married Duncan Fisher, Montreal.

47. Janet, 1785-1832, married Rev. John Hicks, Methodist minister. No children.
48. Daniel, 1787-1826, married Betsy, daughter of James Torrance, Kingston, Ont. Two daughters.
49. Margaret, 1789-1862, married (1) Wm. Hutchison, (2) Wm. Lunn, of Montreal. Several children.
50. John, 1791-1865, married Judith Healy. Thirteen children.
51. Catherine, 1793-1801,
52. Elizabeth, 1794-1862, married John Torrance (1786-1870), St. Antoine Hall, Montreal, and of Gatehouse, Scotland. Fifteen children.

53. Alex., 1796-1803.
54. Nancy, 1798-1834, married John Mackenzie.
55. James, 1799 —.
56. Catherine, 1801-1801.
57. Christian, 1803-1875, married Geo. Munroe.
58. Duncan, 1805-1845, married widow of Mr. Budden, *née* Munn.
59. Alexander, 1808, never married.

GENERATION FIVE.

FOUR—I. 2.

(1) John E. L. Miller, married (1) Maria Adams, (2) M E. Gillies. Two children.
(2) Adam Miller, married (1) Miss Burrows, (2) Miss Marshall. By (1) two children.
(3) George Miller.
(4) Robert Miller, married Eliza Cameron, of Montreal. Five children.
(5) William Miller, removed to Rochester, N.Y.
(6) Ann —, married Hugh Carson, of Montreal. Two children.

FOUR—I. 7.

(7) George Miller.
(8) Arthur Miller. married Eliza Carey, of Youghal. Nine children.
(9) Margaret.
(10) John.
(11) Thomas Miller, of Queenstown, married Prudence —. Seven children.
(12) Charles, of New York, bookseller.
(13) Henry —, of Brooklyn, bookseller. Left a large family.
(14) William.
(15) Sarah.
(16) Eliza.
(17) Maria.

FOUR—I. 9.

(18) George, died.
(19) Rebecca, married Henry Leavis. Two children.
(20) Mary.
(21) William, 2 Fernhurst Avenue, Western Road, Cork, Ireland.
(22) Martha, married George M. P. Bogan.
(23) Emily, married — Rutledge.
(24) Annie.
(25), (26), (27), (28), all died.

FOUR—I. 10.

(29) Rev. Samuel Lander, Methodist, U.S., married Laura McPherson. Eight children.
(30) William Lander, married —. Six children.
(31) Martha —, married —.
(32) Eliza.
(33) Sarah.
(34) Margaret, married — Langdon. Two children.

FOUR—I. 12.

(35) William Miller Murphy, died, aged four.
(36) Anna Dorcas Murphy, died young.
(37) Rev. Jos. Wiggins Murphy, Episcopalian, died 1900, married Sarah M. Vaughan. Three children.
(38) Rev. William Murphy, Episcopalian, died 1901, married Miss Chamberlain. No children.
(39) Rev. Reginald Heber Murphy, Episcopalian, married Eliza Simmons. Six children.
(40) Samuel Wheeler Murphy.
(41) Miss Maria Hobart Murphy, Christ Church Hospital, W. Park Station, Philadelphia, Pem.

FOUR—II. 13.

(42) Alden Miller.
(43) Martin A. Miller.
(44) George W. Miller.

(45) John T. Miller.
(46) Catherine Miller, married Lawyer Wilson, of St. Andrews, N.B.
(47) Elizabeth Miller, married Dr. Cochane, of Annapolis, N.S.

FOUR—IV. 15.

(48) Robert Miller, moved to Pennsylvania about 1837, and had children.
(49) John Miller, married Nancy Scriver, who lived to be 103 years old. Buried at Madoc, Ont. Had six children.
(50) Garrett Miller, of Newburgh, Ont. Lost trace of
(51) Martin Miller, lived at Consecon, Ont., and had family.

FOUR—IV. 16.

(52) Thomas, married Christiana Madden and had two children.
(53) Averal Miller. Had three children.
(54) Fletcher Miller. Had six children, of whom we have two names.
(55) John Miller. Nine children of whom we have three names.
(56) George Miller. Two children of whom we have one name.
(57) Ann.
(58) Elizabeth.

FOUR—IV. 17.

(59) Julia Ann Bush, married Benj. Clarke, son of Robert Clarke, Ernestown. Seven children.
(60) Garrett Bush.
(61) Mary Ann Bush. married — Wilson, of Selby, Ont. Three children.
(62) William Bush, lived in Camden East, Ont. Three children who settled in Philadelphia.
(63) Christopher Bush. Never married.
(64) Agnes Bush. Died young.

FOUR—IV. 18.

(65) Calvin Wooster Miller, 1803-1872, married Elizabeth Lake, 1799-1866, Switzerville. Seven children.
(66) Sarah Miller, married — Fretts.
(67) Maria.
(68) Charles Miller, married Miss Parrot, Napanee, Ont. Three children.
(69) Harvey Miller, married Miss Guigan, removed to Michigan, U.S.
(70) William Miller.

FOUR—IV. 19.

(71) Agnes Dougal, married David Stevenson, M.P., Picton, Ont. One daughter.

FOUR—IV. 20.

(72) Cephas Hulburt Miller, married E. J. Shibley, Newburgh, Ont. Three children.
(73) Christopher Miller, married Miss Grant, of Napanee, removed to California. Large family.
(74) Allan Miller, married Miss Jackson. Six children mostly in California.
(75) George Miller, married Charlotte Shibley. Four children.
(76) Julia Ann Miller, married Rev. I. B. Aylesworth, M.D., Collingwood, Ont. Three children.
(77) Mary Miller, married A. Chapman, removed to Kansas. Three children.
(78) Elizabeth Miller, married D. B. Stickney, Newburgh, Ont. Two children.
79) Lydia Miller, married Douglas Hooper, Newburgh, Ont. Two children.
(80) Isabella Miller, married P. Phalen, Newburgh, Ont. Three children.

FOUR—IV. 21.

(81) Two sons drowned young, names not recorded. Napanee Mills, Ont.
(82) Agnes Miller, married Archibald McKim. Two children.
(83) Eliza Miller, married William Drury, Smithfield, Ont. Four children.
(84) Rebecca Miller, married M. Scouten, Napanee Mills, Ont. Nine children.
(85) Elizabeth Miller, married John Neeley, Napanee Mills, Ont. Five children.
(86) Peter Miller, married Mary Jane Shibley, Napanee Mills, Ont. Four children.
(87) Rev. William Miller, married Sarah Mounteer, died at Napanee, Ont. One son.

FOUR—IV. 22.

(88) Agnes Perry, married Joseph Youmans. Three children.
(89) Robert Perry, married Miss Clancy.

FOUR—IV. 23.

(90) (Rev.) Aaron Miller, married (1) Lucy Kilburn, (2) Elizabeth Huff. No children. Picton, Ont.
(91) Garrett Miller, married Hannah McFee, lived in Bracebridge, Ont. Nine children.
(92) (Rev.) Anthony Miller, married Isabel McFee, moved to Michigan.
(93) Mitchell Miller, married — Asseltine, Kentwood, Alabama. Three children.
(94) Mary Miller, married R. Bicknell, Ernestown, Ont.
(95) Matilda Miller, married C. Switzer, Centreville, Ont.
(96) Ann Miller, married — —, living in Kingston, Ont.
(97) Margaret Miller, married — Doran.
(98) Elizabeth Miller.
(99) Rebecca Miller, married Dr. Carter.

FOUR—V. 24.

(100) Peter Sixby, married Catherine Embury, St. Armand, Que. Four children.
(101) Garrett Sixby, married L. M. Brill, St. Armand, Que. Six children.
(102) John Sixby.
(103) Katie Sixby, married Jacob Galer, Dunham, Que. Five children.
(104) Agnes Sixby.
(105) Mary Sixby, married Jabez Safford. Two children.
(106) Elsie Sixby, married John Pears. Five children.

FOUR—V. 25.

(107) Peter Miller, 1797-1814.
(108) Esther Miller, 1794-1874, unmarried.
(109) Catherine Miller, 1795-1882, married Thomas Dolby. No children.
(110) George Miller, 1799-1878. Went to Florida. Children all died young.
(111) Nicholas Miller, 1801-1884, married M. Luke, Campbellford, Ont. Three children.
(112) Jane Miller, 1803-1882, unmarried.
(113) Agnes Miller, 1805-1851, married John Cooper, Stanstead, Que. Four children.
(114) Margaret Miller, 1807-1889, married Rev. Matthew Lang, died St. Johns, Que. Nine children.
(115) Isabella Miller, 1809-1848, unmarried.
(116) Mary Miller, 1811-1898, married Allan Hyde, Lancaster, Wis. Seven children.
(117) Ann Miller, 1815-1866, married George Phelps. No children.

FOUR—V. 26 AND VIII. 35-46.

(118) Margaret Embury, 1792-1863, married John Tittemore. Ten children.

(119) Ann Agnes Embury, 1793 —, married Abram Jackson. Six children.
(120) Philip Embury, 1795 —, married Christina Tittemore. Seven children.
(121) Catherine Embury, 1797-1859, married Peter Sixby, St. Armand. Four children.
(122) Mary Embury, 1800-1886, married Nathan Call. No children.
(123) Elizabeth Embury, 1802 —, married Lorenzo Safford. Several children.
(124) John Embury, 1804-1829, married Margaret Holsopple. One daughter.
(125) Jane Embury, 1806 —, married — Beade. No children.
(126) Samuel Embury, 1809-1839, unmarried.
(127) Peter Embury, 1811-1891, married Clarenda Chadsey. Three children.
(128) Charles Embury, 1813 —, married Hannah Brill. Seven children.
(129) Daniel Richard Embury, 1817-1883, married (1) Mary Chadsey, (2) Lovina Morey. Seven children.

FOUR—VI. 27.

(130) Son, died young.
(131) Daughter, died young.
(132) Augusta Miller, 1804-1883, married Jason Mack, Mill Village, Queens Co., N.S. Three children.
(133) Garrett Trafalgar Nelson Miller, 1805-1897, married Maria Morris, of Halifax. Five children.
(134) Frances Miller, 1807-1885, unmarried.
(135) Elizabeth H. Miller, — 1881, married Daniel Owen, Lunenburgh. Six children.
(136) Joseph P. Miller, 1808-1881, married Margaret C. Allen, of Scotland, lived at Bridgewater, N.S. Four children.

(137) Jacob P. Miller, — 1893, married Miss Daniels, lived at Bridgewater. No children.

(138) John Miller, 1811-1898, unmarried, lived at Bridgewater, N.S.

FOUR—IX. 48.

(139) Mrs. Robert Crooks (*née* Fisher), of Toronto. Three children.

(140) Mrs. Willoughby (*née* Fisher), of England, married Admiral Willoughby, of Royal Navy. Sons and daughters.

FOUR—IX. 50.

(141) Dr. Arthur Fisher, married Susannah Corse, daughter of Roswell Corse. Two children.

(142) Annie, married Rev. Henry Lanton, Methodist. Six children.

(143) Catherine Embury Fisher, married William Simpson. Three children.

(144) Daniel Dunean Fisher and William Fisher, twins. No descendants.

(145) John Mackenzie Fisher, unmarried. Died in New York.

(146) Peter Langlois Fisher, died young.

(147) William Lunn Fisher, 1825-1887, Quebec, married Mary Ann Robeson, daughter of David Robeson and Mary Ronald, of Scotland. Nine children.

(148) James Douglas Fisher. No children. Died in the United States.

(149) Eliza Agnes Fisher and Robert Raikes Fisher, twins. No descendants. E. A. still living, 1907.

(150) Jessie Torrance Fisher, 1832-1895, married Thomas W. Ritchie, lawyer, of Montreal. Eight children.

(151) Margaret Hutchison Fisher, died unmarried.

FOUR—IX. 52.

(152) Jane Torrance, Quebec, 1812-1875, married David Torrance.
(153) Selina Torrance, Quebec, 1814-1880, married John Fraser.
(154) Daniel Torrance, Montreal, 1815-1885, married Sophie J. Vanderbilt, of New York.
(155) James Torrance, Montreal, 1817 —, married Jane Fraser.
(156) John Andrew Torrance, Montreal, 1818 —, married Betsy Maria Ridrey, *née* Lusher.
(157) Catherine Ann Torrance, Montreal, 1820 —, married Thompson Vanneck, Suffolk, Eng.
(158) Elizabeth Fisher Torrance, Montreal, 1821 —, married John Wood, Liverpool, Eng.
(159) Frederick William Torrance, Montreal, 1823-1887, married Laura G. Pugh *née* Hensley.
(160) Jessie Theresa Torrance, Montreal, 1824-1851, married William Forbes, Liverpool, Eng.
(161) Robert Alder Torrance, Montreal, 1826-1848.
(162) Elliott Torrance, Montreal, 1828-1850, married Sir Alex. Tilloch Galt, February 9th, 1848.
(163) Mary Eaking Torrance, Montreal, 1831-1907.
(164) Amy Goddon Torrance, Montreal, 1834 —, married Sir A. T. Galt, September 9th, 1852.
(165) Henry Torrance, Montreal, 1835 —, married Sarah Creighton, of Brooklyn.
(166) Alexander Hutchison Torrance, Montreal, 1837-1880.

GENERATION SIX.

FOUR—I. 2, FIVE (1).

1. Adam Miller, 1837 —, married H. S. Gilmour, Huntingdon, Que. Three children.
2. John E. L. Miller, Monmouth, Ill. Has one son and three daughters.

FOUR—I. 2, FIVE (2).

3. Clandius Miller, died young.
4. Isabella Miller, married John Tonkin. One daughter.

FOUR—I. 2, FIVE (3).

5. Adam George Miller.
6. Theodora Miller, married — Briggs.
7. Jane Miller.
8. Sarah Miller.

FOUR—I. 2, FIVE (4).

9. Robert Allen Miller, married Miss Delisle. Three children.
10. Theodora L. Miller, married Dr. J. B. McConnell, of Montreal. Six children.
11. Mary Miller married George M. P. Bogan. One daughter.
12. Christiana Miller, unmarried, lives in St. Lambert, Que.
13. Georgiana Miller, married Rev. Walter Rigsby. One son.

FOUR—I. 2, FIVE (6).

14. John E. L. Carson, married E. C. Miller. Three children.
15. Joseph Hugh Carson, married Miss Gillespie, Montreal. One daughter.

FOUR—I. 7, FIVE (8).

16. William Henry Miller.
17. Arthur Miller.
18. (Rev.) Zebulun Wright Miller.
19. (Rev.) Samuel Miller.
20. Susannah Miller.
21. Mary Miller, married Robert Lee. One daughter.
22. Lizzie Miller.
23. Martha Miller, married William Dill.
24. Anne Miller.

FOUR—I. 7, FIVE (11).

25. Fannie Miller.
26. Annie Miller.
27. Lizzie Miller, married — Walton.
28. Clara Miller.
29. Edith Miller.
30. Ada Miller.
31. Prudence Miller.

FOUR—I. 9, FIVE (19).

32. Nannie Leavis.
33. Mary Leavis, married — Merrick. Seven children.

FOUR—I. 10, FIVE (29).

34. (Rev.) John Lander, married Miss Hall. Have children. Methodist Missionary to Brazil.
35. William T. Lander, married Miss Ford, United States.
36. Malcolm Lander, married — —, United States.
37. Dr. Frank Lander, United States.
38. Ernest Lander, married — —, United States.
39. Angus Lander, married — —, United States.
40. Mattie Lander, married — Prince. Have children, United States.
41. Kathleen Lander, married Rev. John O. Wilson, Lander College, Greenwood, South Carolina.

FOUR—I. 10, FIVE (30).

42. Samuel Lander, married — —, South Carolina.
43. William Lander, South Carolina.
44. Frank Lander, South Carolina.
45. Agnes Lander, married Dr. Lawing, South Carolina.
46. Ellar Lander, married — —, South Carolina.
47. Clara Lander, South Carolina.

FOUR—I. 10, FIVE (34).

48. Alice Langdon, married — Ammen. Two children, United States.
49. Ida Langdon, United States.

FOUR—I. 12, FIVE (37).

50. William B. Murphy, married Julia Murphy, United States.
51. George Herbert Murphy, married Gertie Schmidt. One son, United States.
52. Claud Murphy, married Walter E. Stump, of Mountville, London Co., Va., United States.

FOUR—I. 12, FIVE (39).

53. Lay Murphy, married — Thompson. One daughter.
54. Reginald H. Murphy, married — —. Three children.
55. Mattie Murphy, married — Parran. Two children.
56. Julia Murphy, married W. B. Murphy.
57. Bertha Murphy.
58. George DuBois Murphy.

FOUR—IV. 15, FIVE (49).

59. William Miller.
60. Robert Miller, 1829 —, married Maria Rundle, lives at Snow Flake, Man. Four children.
61. Harvey Miller died 1904, married Charity Bell, of Madoc, moved to Michigan. Large family.
62. Mary Ann Miller.
63. — Miller.
64. — Miller.

} three sisters who all married. No records.

FOUR—IV. 16, FIVE (52).

65. John S. Miller, ex-M.P., Manitou, Man., married Annie R. Robertson. One son.
66. Mrs. Strong, of Napanee, Ont.

FOUR—IV. 16, FIVE (53).

67. Thomas Miller, of Tamworth, Ont. Three children.
68. Adelaide Miller, married David Taylor, Lyn, Ont. Two sons.
69. Henry Miller.

FOUR—IV. 16, FIVE (54).

70. John Miller.
71. Malcolm Miller.

FOUR—IV. 16, FIVE (55).

72. George Miller.
73. John Miller.
74. James B. Miller.

FOUR—IV. 16, FIVE (56).

75. George Miller.

FOUR—IV. 17, FIVE (59).

76. Rebecca Clarke, 1827-1905, second wife of Rev. John A. Williams, D.D., General Superintendent Methodist Church. Four children.
77. Clifton Clarke, married — — . One son.
78. (Rev.) Nelson Clarke, lived in Michigan.
79. William Clarke, married -- —. One son.
80. Mary Anne Clarke, married Henry Huffman, of Bath, Ont. Three children.
81. Melinda Clarke, married Bowen A. Perry. One daughter.
82. Elizabeth Clarke, died young.

FOUR—IV. 17, FIVE (61).

83. John Wilson, married C. Barker, Selby, Ont. Two sons.
84. Henry Wilson, married M. Doran, lives in Napanee, Ont. Two sons.
85. Mrs. D. Wartman, of Selby, Ont. Five children.

FOUR—IV. 18, FIVE (65).

86. Sarah Jane Miller, 1829, married Robert Armstrong. Six children.
87. Electa Maria Miller, 1831, married (1) W. Martin, (2) J. F. Lake. No children.

88. Margaret Miller, 1832, married Rev. Wm. McDonagh, D.D. Three children.
89. Mary Elizabeth Miller, unmarried.
James Lake Miller, married Mary E. Fraser, Switzerville. Eleven children. } Twins, 1834.
90. Clarissa Miller, 1838 —, married John H. Lake. Five children.
91. Peter Egerton Ryerson Miller, 1845 —, married Agnes V. Lowry, Switzerville. Four children.

FOUR—IV. 18, FIVE (68).

92. Mrs. Rev. Jacob Freshman, D.D., of New York.
93. Sidney R. Miller, of Napanee, Ont.
94. Martha Miller, married James Daly, police magistrate of Napanee, Ont. No children.

FOUR—IV. 19, FIVE (71).

95. Phoebe Stevenson, married — Wallbridge, lawyer, of Belleville, Ont.

FOUR—IV. 20, FIVE (72).

96. William H. Miller, married Bertha E. Murdoff, Kingston, Ont. Two daughters.
97. Augusta Miller, married Hon. A. B. Aylesworth, Minister of Justice, Ottawa. One son.
98. Jennie Miller, married William Grange, druggist. Four children.

FOUR—IV. 20, FIVE (73).

99. Cephas Miller, in California.
100 John Miller, in California.

FOUR—IV. 20, FIVE (74).

101. Hannah Mary Miller, married John A. Percy, California. Two children.
102. Lydia Miller, married Robt. Hope. Four children.

103. Julia Miller, married William Black, California.
104. Callie Miller, married — Joy, California.
105. Eva Miller, married Job Wood, California.

FOUR—IV. 20, FIVE (75).

106. William Henry Miller, married Hattie Day.
107. George Lester Miller, died young.
108. Agnes Rebecca, married W. Britton Mills. Six children.
109. Charlotte A. Miller, married (1) Henry Grange, (2) Thomas Way, Wellington, Ont.

FOUR—IV. 20, FIVE (76).

110. Julia Aylesworth, married George L. Manning, Collingwood, Ont. One daughter.
111. Elizabeth Aylesworth, married W. Cunningham. Eight children.
112. Dr. George M. Aylesworth, married — —, Collingwood. Four children.

FOUR—IV. 20, FIVE (77).

113. Julia Chapman.
114. Cecil Chapman.
115. Fred. Chapman.

FOUR—IV. 20, FIVE (78).

116. Emeline Stickney, married John R. Scott. One son.
117. George Stickney.

FOUR—IV. 20, FIVE (79).

118. Samuel Hooper, married — Coleman.
119. Alice Hooper, married — Wilson, of Napanee, Ont.

FOUR—IV. 20, FIVE (80).

120. Agnes Phalen. married Charles Evans, Elkhorn, Man. One daughter.

121. William Phalen, married Mina Anderson, Napinka, Man. Four children.
122. Jennie Phalen, married Clarence Wilson, Winnipeg, Man. One son.

FOUR—IV. 21, FIVE (82).

123. Emily McKim, married Rev. W. J. Young. Five children.
124. Mary McKim, married Rev. B. F. Lewis. Two children.

FOUR—IV. 21, FIVE (83).

125. Agnes Drury, unmarried, Smithfield, Ont.
126. Malcolm Drury, married — Bullis, Smithfield, Ont.
127. William Drury, married Annie Stewart, Smithfield, Ont. Three children.
128. Ira Drury, died young.

FOUR—IV. 21, FIVE (84).

129. Melanchthon Scouten, died young.
130. Cynthia Scouten, married Manson York, Ingle, Addington Co., Ont. Four children.
131. Francis Asbury Scouten, died young.
132. Agnes Scouten, married — Towers.
133. Arthur Scouten, died young.
134. May Scouten.
135. Augusta Scouten, married Harry Robinson, Ashcroft, B.C.
136. Charles Richard Watson Scouten, married — —, Sault Ste. Marie.
137. Orin Scouten, Christian Alliance Missionary, South Africa.

FOUR—IV. 21, FIVE (85).

138. Henry Neely, married Mina Sweet, Melita, Man. Five children.
139. Garrett Miller Neeley, married Elma Sweet, Strasburg, Sask. One daughter.

140. Lillie Neeley, married Henry Sweet, Melita, Man. Two children.
141. Edith Neeley, married Henry Denyes, Foxboro, Ont. Four children.
142. Alma Foster Neeley, married Dr. John Moore, Shannonville, Ont. Two children.

FOUR—IV. 21, FIVE (86).

143. Helen Eliza Miller, married Hamilton Armstrong, Carman, Man. One child.
144. Alice Maud Miller, married James F. Holden, dead. One child.
145. S. Emily Miller, married Rev. W. Bowman Tucker, M.A., Ph.D. Four children.
146. Agnes Miller, married W. A. Wilson, Govan, Sask. Two children.

FOUR—IV. 21, FIVE (87).

147. Charles Wesley Miller, died young.

FOUR—IV. 22, FIVE (88).

148. Jennie Youmans.
149. Alma Youmans, married S. Paul, Melita, Man.
150. Samuel Youmans.

FOUR—IV. 23, FIVE (91).

151. Ann Georgie Miller, married G. Whittington, Napanee, Ont. Two sons.
152. John Albert Miller, Bracebridge, Ont.
153. Edwin Miller, Bracebridge, Ont.
154. Stanley Miller, Bracebridge, Ont.
155. Robert Wellington Miller, Bracebridge, Ont.
156. H. W. Beecher Miller, Bracebridge, Ont.
157. Chauncey P. Miller, Bracebridge, Ont.
158. Thomas Miller, Bridgewater, Ont.
159. May Miller, married — Baird, Bracebridge, Ont.

FOUR—V. 24, FIVE (100).

160. Jane Sixby, married Joseph C. Rykert, St. Armand, Que. Three children.
161. Catherine Sixby, married C. Smith, St. Armand, Que. No children.
162. Mary Ann Sixby, unmarried.
163. Margaret Sixby, married E. C. Burke, Philipsburg. One son.

FOUR—V. 24, FIVE (101).

164. Horatio N. Sixby, married Harriett Bullis, St. Armand, Que. Four children.
165. Garrett O. Sixby.
166. Charles Wesley Sixby.
167. Edmund Galer Sixby.
168. Virtue Irene Sixby, married William Boyce.
169. Harriett Elizabeth Sixby, married T. C. Loynes.

FOUR—V. 24, FIVE (103).

170. Edmund Galer, married Sophia England, Dunham, Que. Five children.
171. Maria Galer, married Hiram Harvey. Six children.
172. Lusher Galer, married Pomelia England, sister of Sophia. Three children.
173. George Galer, married Matilda Fuller. Two children.
174. J. Nyles Galer, married Sarah Armington, Dunham, Que. Three children.

FOUR—V. 24, FIVE (105).

175. Garrett Safford, married Andry Spencer, Sutton Junction, Que. Four children.
176. Mary Safford, married — Tracey. One son.

FOUR—V. 24, FIVE (106).

177. John Peers, married Abby Chirion. Three children.
178. Mary Peers, married — Flag. No children.

179. Margaret Peers, married Lester Reynolds, Frelighsburg, Que. Five children.
180. Elizabeth Peers, married Dr. Young. Three children.
181. Catherine Peers, married Henry Beach. One child.

FOUR—V. 25, FIVE (111).

182. Edith Miller, married John Odell. Nine children.
183. Peter Miller, married Jane Davidson, Campbellford, Ont. Two children.
184. Margaret Miller, married Thomas Shannon. Nine children.

FOUR—V. 25, FIVE (113).

185. Charles Cooper, 1831-1853.
186. Thomas Cooper, 1833-1906, married Catherine McGowan. Two children.
187. John George Cooper, of Boston, married Lydia Bingham. No children.
188. Margaret A. Cooper, St. Armand, Que., married Dr. A. B. Bradley. Three children.

FOUR—V. 25, FIVE (114)

189. George Miller Lang, 1836.
190. Catherine Lang, married H. Odell, Champlain, Vt. Four children.
191. Margaret Lang, married Wm. Ashur, Canfield Alburg Springs, Vt. Two children.
192. James Lang, died young, 1829-1837.
193. Eleanor Lang, died young, 1844.
194. Charles Miller Lang, married Emily Adams, 1902, Toledo, Ohio. Three children.
195. Alexander J. Lang, married Eliza Church. Two children.
196. Matthew T. Lang, married Maria Louise Perry, Boston, Mass. One child.
197. Mary A. Lang married J. Fosberg, Lacolle, Que. Two children.

FOUR—V. 25, FIVE (116).

198. Mary Helen Hyde, married Ira Bellows, Wisconsin. Eight children.
199. Henry Allen Hyde, married Catherine Eustace, Wisconsin. Three children.
200. Charles Jehiel Hyde, married J. I. Bailey. Four children.
201. George Luther Hyde, died in American Civil War.
202. James Walter Hyde, died in American Civil War.
203. Albert Eugene Hyde, married Catherine Garvey. Three children.
204. Margaret Isabella Hyde, died young.

FOUR—V. 26, FIVE (118).

205. Jane Tittemore.
206. Philip Tittemore.
207. Eliza Tittemore.
208. Samuel George Tittemore.
209. Jeremiah Tittemore.
210. Robert Lusher Tittemore.
211. John Quiney Adams Tittemore.
212. Margaret Tittemore.
213. Noah Tittemore.
214. Charles Tittemore.

FOUR—V. 26. FIVE (119)

215. Catherine Jackson.
216. Mary Jackson.
217. Jacob Jackson.
218. Margaret Jackson.
219. Betsey Jackson.
220. Jane Jackson.

FOUR—V. 26, FIVE (120).

221. Samuel George Tittemore.
222. Anson Tittemore.
223. James Tittemore.

224. Henry Tittemore.
225. Maria Tittemore.
226. Martha Tittemore.
227. Adeline Tittemore.

FOUR—V. 26, FIVE (127).

228. Catherine Miller Embury, 1836-1887.
229. Sarah Elizabeth Embury. 1844-1907.
230. William Hutchinson Embury, 1846 —, Oliver, Que.

FOUR—V. 26, FIVE (128).

231. John Russell Embury.
232. Elizabeth Embury.
233. Charles Embury.
234. Samuel Embury.
235. Carmi Embury.
236. William H. Embury.
237. Edwin Embury.

FOUR—V. 26 FIVE (129).

238. Clara Embury, married Thomas Burroughs, Montana, U.S. Three children.
239. John Edward Embury, dead.
240. Wellington Embury, dead.
241. Willoughby Embury, dead.
242. Isadora H. Embury, married Charles Burroughs, Montana. Seven children.
243. Charles Embury, lives in St. Armand East. No children.

FOUR—VI. 27, FIVE (132).

244. Mary Mack, married John R. Creed, 31 Hollis Street, Halifax. Seven children.
245. Hon. Jason Miller Mack, M.L.C., married Minnie Kellaher, Liverpool. N.S. Five children.
246. Dr. Joshua Newton Mack, married Susan L. Wilson, 229 Pleasant Stret, Halifax. Two sons.

FOUR—VI. 27, FIVE (133).

247. Alecia Frances Miller, married James A. Grant, Halifax. Two sons.
248. Rosa Anstruther Miller, married Louis D. Demers, Halifax. One son.
249. James Miller, unmarried, Halifax.
250. Louis Seymour Miller, married Jennie Roberts, daughter of Rev. Ed. Roberts, Aylesbury, Eng. Live at West La Have. Five children.
251. Sydney Garrett Miller, unmarried.

FOUR—VI. 27, FIVE (135).

252. Hon. W. H. Owen, M.L.C., married Miss Tobin, Bridgewater, N.S. Three daughters.
253. Nepean Clark Owen, married Miss Gelling, Customs House, Bridgewater, N.S. Two daughters.
254. Jacob Miller Owen, married Miss Farrish, judge, Annapolis, N.S. Two children.
255. Daniel Miller Owen, married Mary Ruggles Green, daughter of Rev. — Green, of Worcester, Mass., "Armbrae," Oxford Street, Halifax, lawyer.
256. Catherine Owen, married Rev. J. O. Ruggles, Halifax. Nine children.

FOUR—VI. 27, FIVE (136).

257. Elizabeth M. Miller, married George W. Godard, Board of Trade, Bridgewater, N.S.
258. Jennie A. Miller, married W. D. Hall, Bridgewater, N.S. Four children.
259. Annie Miller, unmarried, "Glen Allen," Bridgewater, N.S.
260. J. Arthur Miller, unmarried, "Glen Allen," Bridgewater, N.S.

FOUR—IX. 48, FIVE (139).

261. Louisa Crooks, married — Burns.
262. Elizabeth Crooks, married — Dawson.
263. — —, married — Granville Cunningham.

FOUR—IX. 50, FIVE (141).

264. Roswell Corse Fisher, 660 Sherbrooke Street, Montreal, married Mary Field Ritchie, daughter of Thomas Ritchie and Jessie Fisher.
265. Sydney Arthur Fisher (Hon.), Minister of Agriculture, Ottawa.

FOUR—IX. 50, FIVE (143).

266. Annie Simpson, married R. W. Barker, Toronto.
267. Douglas Simpson. Toronto.
268. Arthur Simpson, Lennoxville, Que.

FOUR—IX. 50, FIVE (147).

269. Leonora Ronald Fisher, 5127 Hibbard Ave., Chicago.
270. Florence Fisher, married Ernest Jeffrey, Que. Four children.
271. Marion Ada Fisher, married Sydney Ashe Fletcher, Que. Seven children.
272. Wm. Dudley Fisher, Three Rivers, Que.
273. Martha Amy Fisher, married Wm. Fred. Ritchie, 131 Stanley Street, Montreal.
274. Herbert Fisher, died young.
275. Ida Kate Fisher, died young.
276. Ernest Henry Fisher.
277. Ethel Maud Fisher, 131 Stanley Street, Montreal.

FOUR—IX. 50, FIVE (150).

278. Arthur F. Ritchie, married Frances Jennings, Duluth
279. Wm. F. Ritchie, married Amy Fisher, Montreal.
280. Charles Weston Ritchie unmarried, Chicago.
281. Mary Field Ritchie, married Roswell C. Fisher, Montreal.
282. Susan Corse Ritchie, unmarried.
283. Jessie Fisher Ritchie, married R. D. Savage, Montreal.
284. Philip Embury Ritchie, married Frances McLean, Ottawa.
285. Octavia Grace Ritchie, M.D., married Dr. England, Montreal.

GENERATION SEVEN.

FOUR—I. 2, FIVE (1) SIX 1.

(1) John Albert Miller, California.
(2) James Miller, California.
(3) Adam E. G. Miller, Montreal.

FOUR—I. 2, FIVE (2) SIX 4.

(4) Grace Tonkin, Methodist Deaconess, Winnipeg, Man.

FOUR—I. 2, FIVE (4) SIX 9.

(5) Eliza Catherine Miller, Montreal.
(6) Frederica Miller, Montreal.
(7) Allan Miller, Montreal.

FOUR—I. 2, FIVE (4) SIX 10.

(8) Dr. Ernest McConnell, Montreal.
(9) Dr. Herbert McConnell, Montreal.
(10 Adeline McConnell, Montreal.
(11) Theodora McConnell, Montreal.
(12) Lulu McConnell, Montreal.
(13) Muriel McConnell, Montreal.

FOUR—I. 2, FIVE (4) SIX 11.

(14) Ella Bogan, St. Lambert, Que.

FOUR—I. 2, FIVE (4) SIX 13.

(15) Walter Rigsby.

FOUR—I. 2, FIVE (6) SIX 14.

(16) Walter Carson, Montreal.
(17) Lillian Carson, married F. Smiley, principal of School, Montreal.
(18) John H. Carson.

FOUR—I. 2, FIVE (6) SIX 15.

(19) Mabel Carson, married — Riddington, G.T.R. telegrapher, St. Lambert, Que.

FOUR—I. 7, FIVE (8) SIX 21.

(20) Lena Lee.

FOUR—I. 9, FIVE (19) SIX 33.

(21) May Merrick.
(22) Kathleen Merrick.
Five others whose names are not given.

FOUR—I. 10, FIVE (34) SIX 48.

(23) Beauche, married —.
(24) Langdon, married — —.

FOUR—I. 12, FIVE (37) SIX 51.

(25) William Herbert Murphy.

FOUR—I. 12, FIVE (39) SIX 53.

(26) Margaret Murphy.

FOUR—I. 12, FIVE (39) SIX 54.

(27) Mattie Murphy.
(28) Heber Murphy.
(29) Ruth Murphy.

FOUR—I. 12, FIVE (39) SIX 55.

(30) Sollers Parran.
(31) Elizabeth Parran.

FOUR—IV. 15, FIVE (49) SIX 60.

(32) Hesron Robert Miller, 1858 —, married Sarah Lonley. lives in Aurora, Ont. Has seven children.
(33) Elizabeth Priscilla Miller, died young.
(34) Edgar Ethelbert Miller, 1869 —, married 1904, Maggie Gertrude Lang, of Collingwood, lives at Snowflake, Man.
(35) Annie Rosena Miller, married John Wesley Rundle, of Sonyea, Ont. La Riviere, Man.

FOUR—IV. 16, FIVE (52) SIX 65.

(36) Harold Stewart Miller, married Eleanor Hill, Manitou, Man.

FOUR—IV. 16, FIVE (53) SIX 67.

(37) Edith Miller, Tamworth, Ont.
(38) Reuben Miller, Tamworth, Ont.

FOUR—IV. 16, FIVE (53) SIX 68.

(39) Clayton Taylor, Lyn, Ont.
(40) Jay Taylor, Lyn, Ont.

FOUR—IV. 17, FIVE (59) SIX 76.

(41) Bella Melinda Williams, married E. A. Boice, Hamilton, Ont.
(42) Carrie Williams, married F. W. Girvin, lawyer, East Orange, N.J. Two children.
(43) Ogden Williams.
(44) Benj. Clarke Williams, 1860-1895. One daughter.

FOUR—IV. 17, FIVE (59) SIX 80.

(45) Cyrus Huffman, married (1) Annie Miller, (2) Mary Young, (3) Ollie Campbell, Bath, Ont. Four children.
(46) Jane Huffman, married Rev. W. H. Rowson, Burlington, Ont.
(47) Dollie Huffman, married George Fraser, corner Brock and Clergy Street, Kingston, Ont. One daughter.

FOUR—IV. 17, FIVE (59) SIX 81.

(48) Julia Ann Perry, married Rev. S. J. Hughes, Montreal Conference. Five children.

FOUR—IV. 17, FIVE (61) SIX 83.

(49) David B. Wilson, married L. Hogle, Napanee, Ont.
(50) James Wilson, married Lyda Hudgins, Strathcona, Ont. Four children.

FOUR—IV. 17, FIVE (61) SIX 84.

(51) Walter Wilson, married M. Lowe. One son. New York.
(52) William A. Wilson, married Agnes Miller. Two children. Govan, Sask.

FOUR—IV. 17, FIVE (61) SIX 85.

(53) Olive Wartman, married N. McKim, Napanee, Ont. Four children.
(54) Cephas Wartman.
(55) Ada Wartman.

FOUR—IV. 17, FIVE (61) SIX 86.

(56) Peter Armstrong.
(57) Clara Armstrong, married — Ford. One child.
(58) Calvin Armstrong.
(59) James Armstrong.
(60) John Armstrong, married — —. Four children.
(61) Eliza Armstrong, married — Cronk. Four children

FOUR—IV. 17, FIVE (61) SIX 88.

(62) William McDonagh.
(63) Margaret McDonagh, married — Dingman. Three children.
(64) John McDonagh.

FOUR—IV. 17, FIVE (61) SIX 89.

(65) Wilma Miller, Switzerville, Ont.
(66) Ernest Miller, Switzerville, Ont.
(67) Fred. Miller, Switzerville, Ont.
(68) Blanche Miller, Switzerville, Ont.
(69) Julia Miller, Switzerville, Ont.
(70) Walter Miller, Switzerville, Ont.
(71) Etta Miller, married — Johnson. Three children.
(72) Harvey Miller.
(73) Harriett Miller, Switzerville, Ont.
(74) Allan T. Miller, married — —. Two children.
(75) Ada Miller.

FOUR—IV. 17, FIVE (61) SIX 90.

(76) Florence Lake.
(77) Margaret Lake, married — Balkwell. Two children.
(78) Arthur Lake.
(79) Ella Lake, married — Van Luven. Four children.
(80) Calvin Lake.

FOUR—IV. 17, FIVE (61) SIX 91.

(81) Jennie Miller, 1870, married Major R. Van Luven, Kingston, Ont. Three children.
(82) Maggie E., 1875, died.
(83) Eva Miller, B.A., 1877, married December 14th, 1907, Dr. James Mitchell, North Battleford, Sask.
(84) Charles Miller, 1881, married Florence Husband.

FOUR—IV. 20, FIVE (72) SIX 96.

(85) Mabel E. Miller, Alfred Street, Kingston, Ont.
(86) Ila A. Miller, married Dr. G. C. Berkley, St. Albans, Vt.

FOUR—IV. 20, FIVE (72) SIX 97.

(87) Alan Featherstone Aylesworth, married, 1906, Gladys Burton. Lawyer, Toronto, Ont.

FOUR—IV. 20, FIVE (72) SIX 98.

(88) Alec Grange, dead.
(89) Ethel Grange.
(90) Florence Grange.
(91) Evelyn Grange.

FOUR—IV. 20, FIVE (74) SIX 101.

(92) May Percy, California.
(93) Bert Percy, lawyer, California.

FOUR—IV. 20, FIVE (74) SIX 102.

(94) William Hope, California.
(95) Ida Hope, married G. Anson Aylesworth, Newburgh, Ont. Three children.

(96) Jessie Hope, married Rev. — Swaine, Brockville, Ont Four children.
(97) Mamie Hope, married — Littlewood, Brockville. One daughter.

FOUR—IV. 20, FIVE (75) SIX 108.

(98) Helena Mills, drowned at Arden, Ont.
(99) Maud Mills, nurse, in Chicago.
(100) Blanche Mills, teacher, in California.
(101) William Britton Mills, Independence, Alta.
(102) Ethel Mills, married — Rombold, Chicago, Ill.
(103) Georgina Mills, Chicago.

FOUR—IV. 20, FIVE (76) SIX 110.

(104) Julia Manning, married Edwin Stickney, Newburgh, Ont.

FOUR—IV. 20, FIVE (76) SIX 112.

(105) Eva Victoria Aylesworth, married E. M. Carpenter, Edmonton, Alta. Two children.
(106) Mary Wilson Aylesworth, married H. Trott, Collingwood, Ont. Two children.
(107) Ralph Bradley Aylesworth, Edmonton, Alta.
(108) Stella Eliza Aylesworth.

FOUR—IV. 20, FIVE (78) SIX 116.

(109) William Scott, married — Wilson, Toronto.

FOUR—IV. 20, FIVE (80) SIX 120.

(110) Marion Evans.

FOUR—IV. 20, FIVE (80) SIX 121.

(*a*) Wade Phalen, (*b*) Gerty Phalen, (c) Harvey Phalen, (*d*) Clarence Phalen. Napinka, Man.

FOUR—IV. 20. FIVE (80) SIX 122.

(111) Stewart Wilson.

FOUR—IV. 21, FIVE (82) SIX 123.

(112) Rev. W. Archie McKim Young, married Bertha Morin, daughter of Rev. J. X. Morin. One daughter.
(113) Ernest Young, married — —. Two children.

FOUR—IV. 21, FIVE (82) SIX 124.

(114) Roland Lewis.
(115) Mac. Lewis.

FOUR—IV. 21, FIVE (83) SIX 127.

(116) Helen Drury.
(117) Edna Drury.
(118) Stewart Drury.

FOUR—IV. 21, FIVE (84) SIX 130.

(119) Evelyn York.
(120) Laura York.
(121) Fred. York.
(122) Marion May York.

FOUR—IV. 21, FIVE (85) SIX 138.

(123) Harry Neeley.
(124) Warde Neeley.
(125) Ethel Maude Neeley.
(126) Malcolm Neeley.
(127) Lillian Neeley.

FOUR—IV. 21, FIVE (85) SIX 139.

(128) Vera Neeley.

FOUR—IV. 21, FIVE (85) SIX 140.

(129) Wyn Stanley Sweet.
(130) Walter Grange Sweet.

FOUR—IV. 21, FIVE (85) SIX 141.

(131) Earl Denyes.
(132) Garnet Denyes.
(133) Helen Denyes.
(134) Kennth Denyes.

FOUR—IV. 21, FIVE (85) SIX 142.

(135) Edythe Campbell Moore. Also John Douglas Miller Moore.

FOUR—IV. 21, FIVE (86) SIX 143.

(136) Harold Miller Armstrong, born Napanee, 1895.

FOUR—IV. 21, FIVE (86) SIX 144.

(137) Maude Miller Holden, married Gordon Groves, Canyon City, Texas. One child.

FOUR—IV. 21, FIVE (86) SIX 145.

(138) Winifred Miller Tucker, born Minden, Ont., February, 1890.
(139) Edith Miller Tucker, born Napanee Mills (Strathcona), October, 1891.
(140) Holly Miller Tucker, born Adolphustown, December, 1893.
(141) Wilfrid Bilbrough Miller Tucker, Bath, May, 1896.

FOUR—IV. 21, FIVE (86) SIX 146.

(142) Arthur Miller Wilson, born Napanee Mills, March, 1900.
(143) Helen Miller Wilson, born Napanee Mills, April, 1901.

FOUR—IV. 23, FIVE (91) SIX 151.

(144) Bruce Whitington, Napanee, Ont., married Mabel McIlquhan.
(145) Claude Whittington, Napanee, Ont.

FOUR—V. 24, FIVE (100) SIX 160.

(146) Son, Rykert, St. Armand.
(147) Daughter, Rykert, St. Armand.
(148) Daughter, Rykert, St. Armand.

FOUR—V. 24, FIVE (100) SIX 163.

(149) Henry Burke, drowned.

FOUR—V. 24, FIVE (101) SIX 164.

(150) George Sixby, married Bertha Tittemore. One son.
(151) Ella Sixby, married Anson Shelters. Three children.
(152) Anna Sixby, married George Krans. One son.
(153) Lettie Sixby, trained nurse, St. Armand.

FOUR—V. 24, FIVE (103) SIX 170.

(154) Dr. Garrett Galer, married Miss Mitchell.
(155) Theodore Galer, killed in American Civil War.
(156) Jay Galer, married Miss Fay. Two children, in Vermont.
(157) Herbert Galer, married H. Reynolds, Frelighsburg, Que. Two children.
(158) Edmund Galer, married Miss Perkins, Michigan. One son.

FOUR—V. 24, FIVE (103) SIX 171.

(159) Hannibal Harvey, married Miss Ingalls. One daughter.
(160) Mary Harvey, married — Ingalls. Five children.
(161) Emily Harvey, married — Crawford Beatty.
(162) Dianthy Harvey, married — Scott.
(163) Ida Harvey, married — Robinson.
(164) Lusher Harvey, married Edna Scott. Three children.

FOUR—V. 24, FIVE (103) SIX 172.

(165) Jennie Galer, married L. E. Sherman, Colorado Springs. Three children.

(166) Carrie Galer, married Dr. F. R. England, Montreal. One son.
(167) Frank Galer, married E. Spencer, ex-M.P., Frelighsburg, Que. Three children.

FOUR—V. 24, FIVE (103) SIX 173.

(168) Nelson Galer, married Hattie Hall. Two children.
(169) Ella Galer, married Homer Gough, Sweetsburg. Two children.

FOUR—V. 24, FIVE (103) SIX 174.

(170) Jay Galer, married A. Oliver, Ingersoll, Ont. Four children.
(171) Homer Galer, married — McLaren. One child.
(172) Jennie Galer, married Dr. F. E. Savage, West Brome, Que. Three children.

FOUR—V. 24, FIVE (105) SIX 175.

(173) Myron Safford, married Miss Hamilton, Sutton, Que. Five children.
(174) Weslev Safford, married Miss Martin, Sutton Junction, Que. Two children.
(175) Spencer Safford, married Miss Lewis, Sutton Junction, Que. Three children.
(176) Frank Safford, married Miss Curley, Sutton, Que. Two children.

FOUR—V. 24, FIVE (105) SIX 176.

(177) Garrett Tracey.

FOUR—V. 24, FIVE (106) SIX 177.

(178) Perry Peers.
(179) George Peers.
(180) Mally Peers.

FOUR—V. 24, FIVE (106) SIX 179.

(181) George H. Reynolds, Frelighsburg, Que.
(182) Charles L. Reynolds.

(183) Arthur N. Reynolds.
(184) William A. Reynolds.
(185) Helen M. Reynolds, married Herbert Galer. Three children.

FOUR—V. 24. FIVE (106) SIX 180.

(186) John Young.
(187) Sarah Young.
(188) Albert Young.

FOUR—V. 24, FIVE (106) SIX 181.

(189) Catherine Beach.

FOUR—V. 25, FIVE (111) SIX 182.

(190) Esther M. Odell, married William McKay, Campbellford, Ont. Several children.
(191) Louise Odell, married Bing. Krans, Montana.
(192) Helen M. Odell, married Solomon Levy, Montana.
(193) Edith Isabel Odell, married James Armstrong, Lisbon Centre. Two children.
(194) I. Maude Odell, Cobourg, Ont., married John Wilkie.
(195) William H. Odell, married Annie Emmons, Paris. Ont.
(196) Margaret Jane Odell, 1863-1866.
(197) Charles Miller Odell, married Mary Clark, in California.

FOUR—V. 25, FIVE (111) SIX 183.

(198) George N. Miller, married Alla Casson, Campbellford, Ont. Two children.
(199) Edith Miller, married John Clark, Cramahe, Ont. Two sons.

FOUR—V. 25, FIVE (111) SIX 184.

(200) Robert Shannon, married M. Ford, Docato. Two children.
(201) Hugh A. Shannon, married E. Rutherford, Campbellford, Ont.

(202) Thomas Shannon, in California.
(203) Edward Shannon, dead.
(204) Lena Shannon, married Harry Marks, Castleton, Ont. Two children.
(205) Doll Shannon, married R. Hay, Campbellford, Ont.
(206) Kate Dolby Shannon, in Toronto.
(207) Edith Shannon, in Kingston.
(208) Daisy Maud Shannon, married R. Rutherford. Two children.

FOUR—V. 25, FIVE (113) SIX 186.

(209) Charles Cooper, died.
(210) Agnes Isabella Cooper, married Charles W. Lampee, Boston. Two children.

FOUR—V. 25, FIVE (113) SIX 188.

(211) Darius Bradley, died young.
(212) Agnes Bradley, St. Arinand, Que.
(213) George Bradley, St. Armand, Que.

FOUR—V. 25, FIVE (114) SIX 190.

(214) Mary Odell, married Albert Scriver, Odelltown, Que.
(215) Percy Roswell Odell, married Dorothea Mayland.
(216) Hiram Matthew Odell, married Blanche Kelton.
(217) Elizabeth Margaret A. Odell.
(*a*) Charles Joseph Odell.

FOUR—V. 25, FIVE (114) SIX 191.

(218) William Alexander Canfield, married Eliza Hotchkiss, Lowell, Mass. Two children.
(219) Margaret I. Canfield, married Joseph Gallagher, Alburg Springs, Vt.

FOUR—V, 25, FIVE (114) SIX 194.

(220) William Rufus Lang, married Cora Peckham, Toledo, Ohio.
(221) C. Blanche Lang.
(222) Harriett Adams Lang, married Charles G. Robb.
(222a) Emma Agnes Lang, married Samuel Dority.
(222b) Mamie Lang.

FOUR—V. 25, FIVE (114) SIX 195.

(223) Margaret E. Lang, St. Albans, Vt., married November 20th, 1907, A. O. Morton, M.D.
(224) Walter C. Lang, St. Albans, Vt.

FOUR—V. 25, FIVE (114) SIX 196.

(225) Charles Alfred S. J. J. Lang, Montpelier, Vt., married Mary Eva Davis.

FOUR—V. 25, FIVE (114) SIX 197.

(226) Bertha Matilda Fosburg, Lacolle, Que., married — Magee.
(227) Mary Adelina Fosburg, married — Kingsbury, Lacolle, Que.
(227a) Della Agnes Fosberg.
(227b) Hattie Augusta Fosberg.
(227c) Eva Jane Fosberg.

FOUR—V. 25, FIVE (116) SIX 198.

(228) George N. Bellows, Lancaster, Wisconsin.
(229) Mary S. Bellows.
(230) Charlotte L. Bellows, married W. F. Kelly. One child.
(231) Hiram H. Bellows, died young.
(232) Helen M. Bellows, died young.
(233) Walton D. Bellows, married Lena Fieldhouse.
(234) Burton H. Bellows, married Daisy Keendust.
(235) Julian Dewey Bellows.

FOUR—V. 25, FIVE (116) SIX 199.

(236) Luther A. Hyde, married Fanny Tuttle, Texas.
(237) Henry Oscar Hyde, died in American Civil War.
(238) Alice Philippa Hyde, married S. Stoffer, Kansas.

FOUR—V. 25, FIVE (116) SIX 200.

(239) Agnes I. Hyde, Lancaster, Wis.
(240) Mary K. Hyde, married Joseph Wolstonholme, Nebraska. One child.
(241) Hattie B. Hyde, Lancaster, Wis.
(242) Allan J. Hyde, Lancaster, Wis., married Alma Curry.

FOUR—V. 25, FIVE (116) SIX 203.

(243) Annie Isabel Hyde, Lancaster, Wis.
(244) Mary Elizabeth Hyde.
(245) Eugenia Hyde.

FOUR—VI. 27, FIVE (132) SIX 244.

(246) Sophia Augusta Creed, married Stephen W. Mack, Mill Village, N.S. One child.
(247) Jason Samuel Creed, Halifax.
(248) Fred. Creed, married Jeannie Russell, Glasgow, Scot. Four children.
(249) John Naylor Creed.
(250) Ned Creed, Halifax.
(251) Hattie Creed.
(252) Frank Creed.

FOUR—VI. 27, FIVE (132), SIX 245.

(253) Jason Mack, Liverpool, N.S.

FOUR—VI. 27, FIVE (132) SIX 245.

(254) Catherine Mack.
(255) Mary A. Mack, died at the home of her father, Hon. Jason Mack, Liverpool, N.S., on August 6, 1907, aged twenty-two years.
(256) Clare Mack.
(257) Leigh Mack.

FOUR—VI. 27, FIVE (132) SIX 246.

(258) Frank Gordon Mack, Halifax.
(259) Fred. Newton Mack, Halifax.

FOUR—VI. 27, FIVE (133) SIX 247.

(260) Reginald Grant, married Winifred G. Hall, West La Have, N.S.
(261) Wyndom Grant, in California.

FOUR—VI. 27, FIVE (133) SIX. 248.

(262) David Seymour Demers, died young.

FOUR—VI. 27, FIVE (133) SIX 250.

(263) Mary Morris Miller, West La Have, N.S.
(264) Gladys Roberts Miller, West La Have, N.S.
(265) Greta Seymour Miller, West La Have, N.S.
(266) Francis Eileen Miller, West La Have, N.S.
(267) Jean R. Miller, West La Have, N.S. Born 1900.

FOUR—VI. 27, FIVE (135) SIX 252.

(268) Hilda Owen, Bridgewater, N.S.
(269) Vera Owen, Bridgewater, N.S.
(270) Olive Owen, Bridgewater, N.S.

FOUR—VI. 27, FIVE (135) SIX 253.

(271) Geraldine Owen Bridgewater, N.S.
(272) Violet Owen, Bridgewater, N.S.

FOUR—VI. 27, FIVE (135) SIX 254.

(273) Daniel Owen, Annapolis, N.S.
(274) Farrish Owen, Annapolis, N.S.

FOUR—VI. 27, FIVE (135) SIX 256.

(275) Hibbard Ruggles, Halifax.
(276) Mary E. Ruggles, Halifax.
(277) Florence Ruggles, married Nathan Heard, lawyer, Boston, Mass.

(278) Nepean C. Ruggles, Halifax.
(279) Charles Ruggles, Halifax.
(280) Robie Stearnes Ruggles, Halifax.
(281) Henry Ruggles, Halifax.
(282) Alice Ruggles, Halifax.
(283) Rev. Vernon Ruggles, of Brooklyn, N.Y.

FOUR—VI. 27, FIVE (136) SIX 258.

(284) Gordon W. Hall, Bridgewater, N.S.
(285) Bessie Louisa Hall, Bridgewater, N.S.
(286) Emma M. Hall, Bridgewater, N.S.
(287) James L. Hall, Bridgewater, N.S.

FOUR—IX. 50, FIVE (147) SIX 2.

(288) Anny Florence Jeffery, died young.
(289) St. George Ernest Jeffery, married Emma Tweedie, of Manitoba. New Westminster, B.C.
(290) Leslie Gordon Jeffery, died young.
(291) Sydney Fisher Jeffery, died young.

GENERATION EIGHT.

FOUR—IV. 17, FIVE (59) SIX 76 SEVEN (42).

1. John Williams, 1893.
2. James Williams, 1895.

FOUR—IV. 17, FIVE (59) SIX 76 SEVEN (44).

3 Carrie Boice Williams, Rochester, N.Y.

FOUR—IV. 17, FIVE (59) SIX 80 SEVEN (45).

4. Effie Huffman, married Henry Creighton, Hawley, Ont. One child.

FOUR—IV. 17, FIVE (59) SIX 81 SEVEN (48).

5. Ethelwyn R. Hughes, married W. N. Dietrich, Montreal. Three children.

FOUR—IV. 17, FIVE (61) SIX 83 SEVEN (50).

6. Ruth Wilson, Strathcona, Ont.
7. Wilfrid Wilson, Strathcona, Ont. Two others.

FOUR—IV. 17, FIVE (61) SIX 84 SEVEN (51).

8. Walter Wilson, New York.

FOUR—IV. 17, FIVE (61) SIX 84 SEVEN (52).

9. Arthur M. Wilson, Govan, Sask.
10. Helen M. Wilson.

FOUR—IV. 17, FIVE (61) SIX 85 SEVEN (53).

11. John McKim, Napanee, Ont.
12. Lulu McKim.
13. Claude McKim.
14. — —, sister of above.

FOUR—IV. 17, FIVE (61) SIX 86 SEVEN (57).

15. Kenneth Ford.

FOUR—IV. 17, FIVE (61) SIX 86 SEVEN (60).

16. John Armstrong.
17. Sarah Armstrong.
18. Emma Armstrong.
19. Dora Armstrong.

FOUR—IV. 17, FIVE (61) SIX 86 SEVEN (61).

20. Mabel Cronk.
21. Mildred Cronk.
22. Hubert Cronk.
23. Frank Cronk.

FOUR—IV. 17, FIVE (61) SIX 88 SEVEN (63).

24. Arthur Dingman.
25. George Dingman.
26. Wilhelmina Dingman.

FOUR—IV. 17, FIVE (61) SIX 89 SEVEN (71).

27. Gordon Johnson.
28. Harold Johnson.
29. Edna Johnson.

FOUR—IV. 17, FIVE (61) SIX 89 SEVEN (74).

30. Hazel Miller.
31. Arnold Miller.

FOUR—IV. 17, FIVE (61) SIX 90 SEVEN (77).

32. Clarence Balkwell.
33. Mildred Balkwell.

FOUR—IV. 17, FIVE (61) SIX 90 SEVEN (79).

34. Harold Van Luven.
35. Leah Van Luven.
36. Luella Van Luven.
37. Ethel Van Luven.

FOUR—IV. 17, FIVE (61) SIX 91 SEVEN (81).

38. Robert Miller Van Luven.
39. Fred. D. Van Luven.
40. Helen Agnes Van Luven.

FOUR—IV. 20, FIVE (74) SIX 102 SEVEN (95).

41. McGilvray Aylesworth, Newburgh, Ont.
42. Hope Aylesworth, Newburgh, Ont.
43. John Aylesworth, Newburgh, Ont.

FOUR—IV. 20, FIVE (74) SIX 102 SEVEN (96).

44. Hope Swaine.
45. Allen Swaine.
46. — Swaine.
47. Robert Swaine.

FOUR—IV. 20, FIVE (74) SIX 102 SEVEN (97).

48. Edith Hope Littlewood.

FOUR—IV. 20, FIVE (74) SIX 112 SEVEN (105).

49. Dorothy Carpenter.
50. Louise Carpenter.

FOUR—IV. 20, FIVE (74) SIX 112 SEVEN (106).

51. Claire Trott.
52. Edith Trott.

FOUR—IV. 20, FIVE (82) SIX 123 SEVEN (112).

53. Vera Young.

FOUR—IV. 20, FIVE (82) SIX 123 SEVEN (113).

54. Theressa Young.
55. Agnes Young

FOUR—IV. 21, FIVE (86) SIX 144 SEVEN (137).

56. David Holden Groves, born April 18th, 1907, Canyon City, Texas.

FOUR—V. 24, FIVE (101) SIX 164 SEVEN (150).

57. Garrett Sixby, St. Armand, Que.

FOUR—V. 24, FIVE (101) SIX 164 SEVEN (151).

58. Jay Shelters, St. Armand, Que.
59. Fred. Shelters, St. Armand, Que.
60. Mabel Shelters, St. Armand, Que.

FOUR—V. 24, FIVE (101) SIX 164 SEVEN (152).

61. Fay Krans, St. Armand, Que.

FOUR—V. 24, FIVE (101) SIX 164 SEVEN (156).

62. Merritt Galer.
63. Cora Galer.

FOUR—V. 24, FIVE (101) SIX 164 SEVEN (158).

66. Carlton Galer.

FOUR—V. 24, FIVE (101) SIX 171 SEVEN (159).

67. Jennie Ingalls.

FOUR— V. 24, FIVE (101) SIX 171 SEVEN (160).

68. George M. Ingalls, married —Grimes. One child.
69. Edmund Ingalls, married — Call. Five children.
70. Lena Ingalls, married — Amyrauld. Two children.
71. David Ingalls, married — Buchanan. One child.
72. Ella Ingalls.

FOUR—V. 24, FIVE (101) SIX 171 SEVEN (164).

73. Harry Scott.

FOUR—V. 24, FIVE (101) SIX 171 SEVEN (164).

74. Jessie Scott.
75. Gladys Scott.

FOUR—V. 24, FIVE (105) SIX 172 SEVEN (165).

76. Aggie Sherman, married Dr. Yates, Dunham. Five children.
77. Clarence Sherman.
78. Gertrude Sherman.

FOUR—V. 24, FIVE (105) SIX 172 SEVEN (166).

79. Murray England.

FOUR—V. 24, FIVE (105) SIX 172 SEVEN (167).

80. Emma Spencer, married Fred Ayer, Frelighsburg, Q.
81. Edmund Spencer.
82. Muriel Spencer.

FOUR—V. 24, FIVE (105) SIX 173 SEVEN (168).

83. Carlton Galer.
84. Emma Galer.

FOUR—V. 24, FIVE (105) SIX 173 SEVEN (169).

85. Edward Gough.
86. Hazel Gough.

FOUR—V. 24, FIVE (105) SIX 174 SEVEN (170).

87. Oliver Galer, married Maud De Spain, Phœnix, B.C.
88. Fulton Galer.
89. Ross Galer.
90. Annie Galer.

FOUR—V. 24, FIVE (105) SIX 174 SEVEN (171).

91. Chellis Galer.

FOUR—V. 24, FIVE (105) SIX 174 SEVEN (172).

92. Eva Savage.
93. Norine Savage.
94. Doris Savage.

FOUR—V. 24, FIVE (105) SIX 175 SEVEN (173).

95. Marion Safford.
96. Harry Safford.
97. Penelope Safford.
98. Dorothy Safford.
99. Andry Safford.

FOUR—V. 24, FIVE (105) SIX 175 SEVEN (174).

100. Blanche Safford.
101. Andry Safford.

FOUR—V. 24, FIVE (105) SIX 175 SEVEN (175).

102. Garrett Safford.
103. Robert Safford.
104. Lewis Safford.

FOUR—V. 24, FIVE (105) SIX 175 SEVEN (176).

105. Frances Safford.
106. Alice Safford.

FOUR—V. 24, FIVE (106) SIX 179 SEVEN (185).

107. Fred. Galer.
108. Clarence Galer.
109. Lillian Galer.

FOUR—V. 25, FIVE (111) SIX 182 SEVEN (193).

110. George Odell.
111. John George Odell.

FOUR—V. 25, FIVE (111) SIX 183 SEVEN (198).

112. Roy Miller.
113. Carman Miller.

FOUR—V. 25, FIVE (111) SIX 183 SEVEN (199).

114. George Clark, Bancroft, Ont.
115. Robert Clark, Bancroft, Ont.

FOUR—V. 25, FIVE (111) SIX 184 SEVEN (208).

116. Roy Rutherford, 1905.
117. Leafa Rutherford, 1907, September 12th.

FOUR—V. 25, FIVE (113) SIX 186 SEVEN (210).

118. Charles Irving Lampee, married Marion Caverly, 1907. Boston, Mass.
119. Thomas Cooper Lampee.

FOUR—V. 25, FIVE (114) SIX 190 SEVEN (214).

120. Beatrice Mary Scriver.
121. Clarence Albert Scriver.

FOUR—V. 25, FIVE (114) SIX 190 SEVEN (215).

122. Catherine Elizabeth Odell.

FOUR—V. 25, FIVE (114) SIX 190 SEVEN (216).

123. Richard Kelton Odell.
124. Marion Odell.

FOUR—V. 25, FIVE (114) SIX 191 SEVEN (218).

125. Marion Margaret Canfield.
126. Charlotte Maude Canfield.

FOUR—V. 25, FIVE (114) SIX 194 SEVEN (220).

127. Charles Peckham Lang.

FOUR—V. 25, FIVE (114) SIX 194 SEVEN (222).

128. Charles Gregory Robb.
129. Charlotte Mary Robb.

FOUR—V. 25, FIVE (114) SIX 196 SEVEN (225).

130. Matthew Harrison Lang.

FOUR—V. 25, FIVE (116) SIX 198 SEVEN (230).

131. Helen Ursula Kelly.
132. Chester Bellows Kelly.
133. Florence May Kelly.

FOUR—V. 25, FIVE (116) SIX 198 SEVEN (233).

134. Keith Hyde Bellows, Lancaster, Wis.

FOUR—V. 25, FIVE (116) SIX 199 SEVEN (236).

135. Ruth Lorena Hyde.
136. Henry Park Hyde.
137. Ray Luther Hyde.
138. Carl Luther Hyde.

FOUR—V. 25, FIVE (116) SIX 199 SEVEN (238).

139. Mabel Catherine Stoffer.
140. George Allan Stoffer.
141. Fernie Pearl Stoffer.
142. Earl Eugene Stoffer.
143. Lena Viola Stoffer.
144. Simon Levi Stoffer.
145. Mary Dora Stoffer.
146. Alice Stoffer.

FOUR—V. 25, FIVE (116) SIX 200 SEVEN (240).

147. Irma Hyde Woolstenholme, Grand Rapids, Nebraska..

FOUR—V. 25, FIVE (116) SIX 200 SEVEN (242).

148. Charles Allen Hyde.
149. Sydney Jehiel Hyde.
150. Delphine Hyde.

FOUR—VI. 27, FIVE (132) SIX 244 SEVEN (246).

151. Eleanor May Mack.

FOUR—VI. 27, FIVE (132) SIX 244 SEVEN (248).

152. Gavin Livingstone Creed.
153. Jean Creed.
154. Frederica Georgiana Creed.
155. — — Creed, daughter.

FOUR—IX. 50, FIVE (147) SIX 2 SEVEN (289).

156. Florence Emma Jeffery, born in 1905, the sixth in descent from Philip Embury.

GENERATION NINE, TO OCTOBER, 1907.

FOUR—IV. 17, FIVE (59) SIX 80 SEVEN (45) EIGHT 4.

(1) "C. B." Creighton, Hawley, Ont.

FOUR—IV. 17, FIVE (59) SIX 81 SEVEN (48) EIGHT 5.

(2) Perry Howard Dietrich, Montreal, Que.
(3) John Elwood Dietrich, Montreal, Que.
(4) Norma Isabell Dietrich, Montreal, Que.

FOUR—V. 24, FIVE (101) SIX 171 SEVEN (160) EIGHT 68.

(5) Nason Ingalls, Dunham, Que.

FOUR—V. 24, FIVE (101) SIX 171 SEVEN (160) EIGHT 69.

(6) Hazel Ingalls, Dunham, Que.
(7) Earl Ingalls, Dunham, Que.
(8) Edmund Ingalls, Dunham, Que.
(9) Carl Ingalls, Dunham, Que.
(10) Grace Ingalls, Dunham, Que.

FOUR—V. 24, FIVE (101) SIX 171 SEVEN (160) EIGHT 70.

(11) Ruth Amyrauld, Sweetsburg, Que.
(12) Ross Amyrauld, Sweetsburg, Que.

FOUR—V. 24, FIVE (101) SIX 171 SEVEN (160) EIGHT 71.

(13) Lisgar Ingalls, Dunham, Que.

FOUR—V. 24, FIVE (101) SIX 172 SEVEN (165) EIGHT 76.

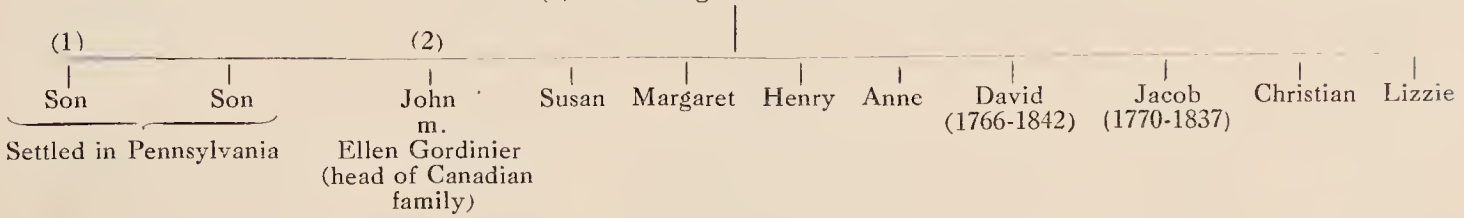
(14) Annie Yates, Dunham, Que.
(15) Gertrude Yates, Dunham, Que.
(16) Kathleen Yates, Dunham, Que.
(17) Eileen Yates, Dunham, Que.
(18) Harry Yates, Dunham, Que.

APPENDIX

The Shibley Family — U. E. Loyalists of Central Ontario and Elsewhere

GENERATION I

JOHN SHIBLEY OF SWITZERLAND
Emigrated to America
married
(1) Irish
(2) Ann Wergmann of Holland.



GENERATION II.

1.
JACOB (1770-1837)
m.

III.
- Jeremiah
- John (1805-1829) (Buried at Nassau, N. Y.)
- Ann (1793-1836) m. Henry Hawley

2.
HENRY
m.
Elizabeth Shoutz
(whose great grand parents came from Holland)

III.
- John (1789-1841)
- Jeremiah (1791-1794)
- Jacob (1793-1872) m. Elizabeth Parks (1814-1870)
- George (1795-1870)
- Mahala (1797-1879)
- David (1799-1872) m. Clara McKinster
- Cyrena
- Henry
- Samuel 1806- m. Mary Seeley (Live in Kansas).

IV.
- Henry (1815- m. Eliza Bord.
- Parks (1818-1840)
- John W. (1822- m. Rachel Bradshaw
- George S. (1824- m. Malissie Oustot.
- Marvin (1828-1830)
- Sarah A. (1830- m. G. W. Burns
- Alma (1834- m. Mary Cooks
- Marvin (1835-1836)
- Cyrena 1840- m. A. D. Hickman

- David
- Samuel
- George
- John
- Elizabeth
- Louise
- Cyrena

1907. John W. lives at "Shibley's Point", Adair Co., Mo., U.S.A., and took this record from a letter of his uncle Henry the son of John I, and sent it to G. H. Shibley of Northport, Long Island, N. Y., later of Napanee, Ont. He in turn sent it to Harry T. Shibley of Kingston, Ont., Oct. 1899. He again transferred it to Dr. Oscar Daley who sent it to the present compiler, 1907.

THE CANADIAN BRANCH.

GENERATION II

No. 3.
JOHN SHIBLEY
m.
Ellen Gordinier

III. Jacob, Jane, John, Henry, David, Peggy, Polly, Cynthia, Betsy, (unnamed)

III-1.
JACOB
m.
Catherine Daly

IV. "Long" John m. (1) Sarah A. Reynolds (2) Ann Guess (No issue)

Emily m. Absalom Day

Jane m. Rev. Lewis Warner

Charles m. Mary J. Wartman

Ellen m. John Everett

V. Catherine m. Rev. J. C. Ash

Horatio m. — Purdy

Charles m. — Purdy

Belvedera m. Livingstone

Jane m. — Moore

Frank m. S. Stuart

Jacob m. H. Lake

Florella m. Rev. J. McCormick

Ella m. Dr. W. H. Henderson

VI. Eleda

Ernest D., Perry, Ida, Morley

Flora, Charles S., Charles, Lois

Son, Daughter

III 2.

JANE SHIBLEY
m.
Conrad Huffman

- Eliza m. Smith Fralick Fredericksburgh)
  - Jane m. hn Allison f Picton)
    - Mac. m. rrie Crandle
  - Lillie m. Allen Fraser (of Napanee)
    - Florence
- George
- John C. m. Almira Fralick (of Ernestown)
  - Thos A. (of Napanee)
- Margaret m. Thos Beadle (of Consecon)
  - Willet
  - Emma
- Robt. McDowell m. (1) Mary Bell (2) Mary Fraser
  - Elida m. James Fralick
  - Emma m. —
  - Adam m. — Armstrong (of Bath)
- Catherine m. Dorland Clapp
  - Henry
  - Charles
  - Minerva
- Henry m. Mary A. Clark (Ernestown) (See Miller Gen.)
- Maria m. Simeon Perry (Ernestown)
  - Robert
  - Charles
  - James
  - Jane m. — Scriver (See Miller Gen.)
  - Kitty m. Jas. Miller, of Morven
  - Augusta m. Perry Detlor
- James m. Almira Garrett (Bloomfield)
  - Thomas
  - Sarah m. Truman Lane
- Lucretia m. Jos. Pierson (Consecon)
  - Victoria
  - Corey
  - James
  - Will
- Minerva m. Robt. Macoy
  - Samuel
  - Jane m. William Wemp
  - Robert
- Willard m. Maria Switzer- (Ernestown)

III. 3.
JOHN
m.
— Fralick

IV.

Jane m. Nelson McKim (of Switzerville)
- Frank m. Boyce — Daughter
- Cassie m. Geo. Rose — Ross
- Shibley m. Dr. Graham — 2 children
- Nelson m. Coutts Burdette
  - Anson Coutts
  - Catherine Shibley
  - John Nelson Burdette
  - Elizabeth Nelson
- Hattie m. Jas. Rose
- Addie m. Geo. Shorey — Kenneth
- Anson m. Bessie True
- Palmer m. Hattie Thompson — 4 children

Mary A. m. Josh. Anderson
- — — m. — Stovel
- John
- Thomas m. — Ashton

Harriett m. W. Goldsmith
- — — m. — Asseltine
- Dr. Goldsmith
- Mrs. Spike (in Manitoba)
  - Son
  - Son (in California)
  - Daughter
- — — m. P. Carscallen

Calvin m. Mary Ann Rockwell
- Sperry m. — Storms — Walter m. — Babcock
- Byron m. — Storms
  - Percy m. — Grace
    - — Hughes — Beatrice
  - Rosea m. — Dorothy
    - — Neilson — Chas Shibley

Jacob m. Harriett Warner
- John m. — Deaming
- Fred — (U. States)
- Alice m. Rev J. Gibson
  - Marjory
  - Jean
  - Aubrey
- Stella m. — Junkin
- Rev. Edmund (died)
- George m. — Ham
  - J. A.
  - Mabel
  - Morley
- Jane m. — Huggabone
- Hester m. — Lake
  - Myrtle
  - Beverley
- Martha m. H. Finkle
  - Daughter
  - Harry (U. States)

Catherine m. C. Lapum
- Levina m. — Bicknell
- Mrs. Thomas
  - Son
  - Levina m. — Dewitt
- Edward m. —
  - Fred
  - Hartley
- Jessie

Edmund m. — Lapum

Jessie m. — Perry

Ira m. Mary A. Reynold
- Mrs. Stephens
- Mrs. Jaggar

V.

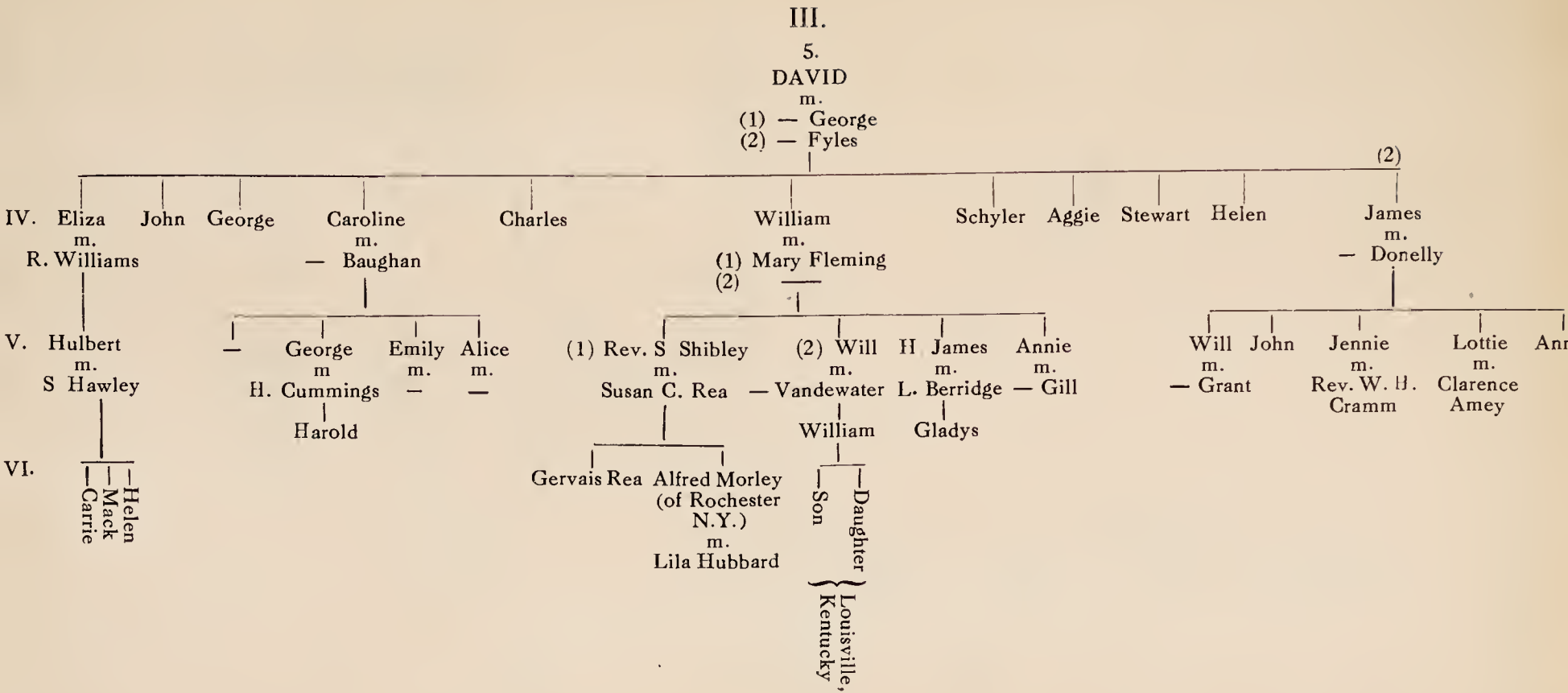
VI.

GENERATION III.

4.

HENRY (1792-1875)
m.
Charlotte Day — daughter of Barnabas Day & Rhoda Purdy; Barnabas — Son of Barnabas Day & Polly Burdette
(1799-1852)

- Absalom (1839-1873) m. — Purdy
  - John H. m. M. Kingston
    - Hilda
    - Lionel
    - Laura
    - Eva
  - Ida m. N. J. Leslie
    - Valetta
    - Hugh
    - Roy
    - Frank, m - Miss A. Symons
    - Jessie
    - Arnold
- Michael (1838) m. Jennie (1836-1905) m. Peter Miller — (See Miller Genealogy)
- Eliza (1834- —) m. Jas. Herchmer
  - Jennie m. John Stewart
    - Jamie
    - Neil
    - Herchmer
    - Jessie
  - John
- Annie (1832-1896) m. James Daly (1825- —)
  - Dr. Oscar T. "at home"
  - Frank m. Z.T. Wood (N.W.M.P.)-Stewart
  - Annie m. Theo. Wroughton N.W.M.P.
  - Stuart m. Carrie Bogart—Catherine
- William Jacob (1830-1830)
- Emily (1828-1871) m. Rev. R. Lochead
- Henry (1826-1864) m. Jane Herchmer — Laura m. M. Butler, C. E., Deputy Minister of Railways.
- John A. (1823-1898) m. (1) Catherine Sharpe (2) Sarah A. Guess
  - Nettie m.
    - (1) Dr. Wegeant
      - Clarence
      - Florence
    - (2) E. Van Luven
      - Reginald
      - Ronald
  - Fred m. — West
    - Emily Teresa
    - Winnifred
    - Lillian
    - Kenneth
  - Dr. John L. m. Hattie Robinson
- Charlotte (1821-1893) m. Geo. R. Miller — (See Miller Genealogy)
- Schyler (1820-1896) m. Minnie Greer
  - Edith m. Rev. Arch. Carey — Travers.
  - Arthur (in Montreal)
  - Laura
  - Selwin
  - Maud m. Dr. Aylen
  - Georgina
  - Harry
  - Charlotte
  - Torrance
- Rhoda (1818-1868) m. Peter Wartman
  - Courtland m. Emma Leonard
    - Clarence
    - Leonard
  - Emma m. — Fraser — Rena m. W. Nugent
  - Calvin m. — Annie McKim
  - Henry m. — Ormsby
    - Florence
    - Harty
    - George
    - John
  - Schyler m. — Clancy (U. States)


III.
5.
DAVID
m.
(1) — George
(2) — Fyles
(2)
IV. Eliza m. R. Williams
John
George
Caroline m. — Baughan
Charles
William m. (1) Mary Fleming (2) —
Schyler
Aggie
Stewart
Helen
James m. — Donelly
V. Hulbert m. S Hawley
—
George m H. Cummings
Emily m. —
Alice m. —
(1) Rev. S Shibley m. Susan C. Rea
(2) Will m. — Vandewater
H James m. L. Berridge
Annie m. — Gill
Will m. — Grant
John
Jennie m. Rev. W. H. Cramm
Lottie m. Clarence Amey
Harold
William
Gladys
VI.
Helen
Mack
Carrie
Gervais Rea
Alfred Morley (of Rochester N.Y.) m. Lila Hubbard
Son
Daughter
Louisville, Kentucky

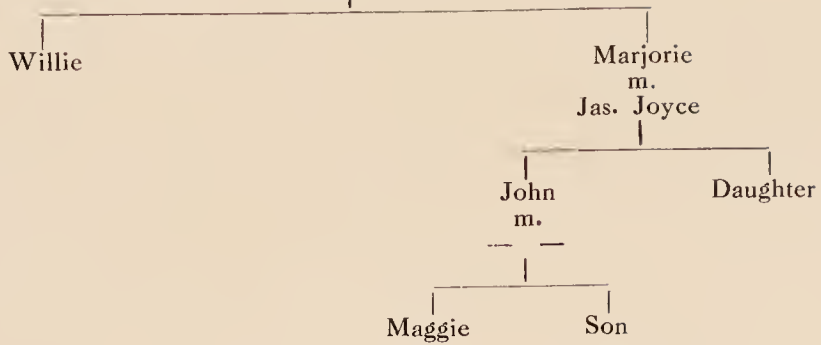
III.
6.
POLLY
m.
Geo. Rowse

- Mary Elizabeth (unmarried)
- Cynthia Ann m. Jas. Hawley
- Byard (died young)
- William (died young)
- Geo. Henry m Cornelia Rogers
  - Emma (never married)
  - Sarah Jane m. Rev. J. A. Chapman M.A.
    - Rev. Fred (died)
    - Rev Mark Rowse (Buffalo N. Y.)
  - Mark R. m. — Howie
- John Shibley m. Susan Spafford
  - Cornelia M. m. Rev. Dr. Carmichael (of Winnipeg) — Children
  - Mary E. m. Dr. J. H. W. Bedford (of Belleville) — Children
  - Harriet E. m. Rev. Dr. Milligan (Toronto)
    - William Gordon (P.O. Department, Ottawa)
    - Gertrude McBeth
    - Mary Elizabeth m. Jas. Fraser Macdonal (Toronto)
  - David Tucker — m. H. A. Johnston
    - Grace Tucker m. Rev. W. A. Guy
    - Hattie M. C. E.

IV.

III.

7.
CYNTHIA
m.
Samuel Baird



III.

8.
BETSY
m.
Joseph Amey

859051

DATE DUE

DEC 0 4 2001

DEC 0 4 2001

TRENT UNIVERSITY
0 1164 0380697 3